Rev W V Kelley 150 5th A x

Zion's Herald

Wednesday, September 28, 1898

The Same Blanket.

THE wind charged up Asylum Hill,
It shook the windows tall;
Each white bed seemed a drift of snow
Blown in the sick men's hall.

One soldier's couch a blanket draped,
A blanket worn and thin.
To give a man that "woolen rag,"
The nurse did count "a sin."

The soldier clutched the blanket old.
"'Twas under this," he said,
"In war, that me and Billy slept,
And Billy, he is dead.

"We crawled inside our shelter tent.
'One tent,' Bill said, 'will do,
And so one blanket is enough --
Sleep close -- to cover two.'

"As side by side we tramped by day
Beneath the burnin' sun,
So side by side we lay at night
When all the march was done.

"And if the fight began next day,
'Twas side by side we'd fight,
And then when on the field we slept,
One blanket ours at night.

"What -- Billy here? How young you look,
As if you ne'er grew old!
Crawl in, old boy -- same blanket's here --
Crawl close, I'm gettin' cold.

"Ah! yes," he murmured, "Billy's here!
God bless your curly head!
I'm -- warmer -- now -- old boy -- real warm!"
What silence! He was dead!

Written for Zion's Herald by
Rev. Edwa d A. Rand.

B.L. Noakes

THE CANADIAN GENERAL CONFERENCE

III.

"ALIQUIS."

"THE linked sweetness long drawn out" of the General Conference came to an end late Thursday night. During the last week many of the delegates obtained leave of absence, consequently business proceeded at an accelerating speed. Reports were rushed rapidly through. Scant grace was given to speech-making. The man who persisted in boring the ear of the Conference after the subject was thrashed out had to do so amid a clamor of "Vote! Vote!" They were, on the whole, a very patient, long-suffering lot of men, who endured each other's eloquence for over three weeks. Much of the debate was unnecessary. Subjects were thoroughly discussed from every aspect in committees, the reports of which embodied well-weighed conclusions. Almost always the numerous amendments were voted down and the committee's report adopted. But we suppose it is the historic privilege of the Anglo-Saxon from the days of the Witenagemot to debate all questions against all comers. Most of us are like the docile Hibernian who was open to conviction, but would like to see the man who could convince him.

MISSIONARY POLICY.

One subject, however, was discussed very thoroughly in both committee and Conference — the missionary policy of the church. This is something which lies very near the heart of Methodism everywhere. Our home and foreign missions have been very successful. Nowhere is more heroic endurance shown than by many of our pioneer missionaries on the frontiers of civilization and among the fishing villages of Newfoundland, where they have kindled beacon-lights amid the darkness. Our Indian missions are the crown of glory of Canadian Methodism. It was one of our missionaries, Rev. James Evans, who reduced to writing the language of the Northern tribes, and invented the syllabic characters by which it is expressed. He carved the type molds out of wood, cast the metal with lead that lined the Hudson's Bay Company's tea chests, and printed his first translations of the New Testament and Wesley's hymns with ink made of gun powder. This character has been adopted by the British and Foreign Bible Society for printing the Scriptures, and a modification of it is used for teaching the blind Chinese to read. So simple is it that the Indians can in a few days, by tracing it with a charred stick on a rock, be taught to read. When Lord Dufferin was told of this achievement, he declared that many a man had a tomb in Westminster Abbey who had not done as much for his kind as James Evans.

Our Indian missions have grown in numbers to fifty-four, with thirty-eight missionaries and forty-one assistants, with a membership of over five thousand converts from the pagan tribes who once sacrificed the white dog, were awed by the conjurer's drum, and worshiped the Great Manitou. Our church has erected numerous schools, industrial institutes, orphanages, and one or two hospitals for the Indians. In granting aid to such institutions the Dominion Government has discriminated against those of the Methodist Church in favor of those conducted by Roman Catholic authorities. It was determined that an earnest protest against such injustice should be made.

Our Japanese mission is the first in foreign lands of Canadian Methodism. It has just completed its twenty-fifth anniversary, and has made remarkable progress. One of its native preachers, Mr. Takagi, a delegate to the General Conference, affirmed that there was not a single Methodist twenty-five years ago. But now there are 2,363 Methodists who belong to our Canadian Methodism, and 40,000 other Protestant people. Canadian Methodism is now an important element in the church of Japan, and its influence over the people is very strong. Yet the masses of the people are not yet evangelized; thirty millions out of forty-three millions of population have probably never heard of Christ. Mr. Takagi stated that there had been a considerable reaction in

[Continued on Page 1248.]

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER BAUMAN	Pittsburgh.
DAVIS CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR	Cincinnati.
ECKSTEIN	Cincinnati.
ATLANTIC	New York.
BRADLEY	New York.
BROOKLYN	New York.
JEWETT	New York.
ULSTER	New York.
UNION	New York.
SOUTHERN	Chicago.
SHIPMAN	Chicago.
COLLIER	St. Louis.
MISSOURI	St. Louis.
RED SEAL	St. Louis.
SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Cleveland.
SALEM	Salem, Mass.
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In Old Oak and Red Leather

One newspaper said last week that furniture had never been so inexpensive as it is this season. That was only half the truth. It might have added that it has never been so artistic.

Here, for example, is a study of a Hall Settle in Belgian Oak with covering of embossed crimson leather. It is a remarkably good bit of design, and it would pass anywhere as a piece of ordered cabinet work.

It stands about 40 inches in height, and is 46 inches in length, with a depth of 21 inches. The back is high enough to support the shoulders, and the seat is just the right height from the floor. It is really a most luxurious piece of furniture.

The curving sides are brought forward in front, so as to make the settle semi-enclosed. This gives it a very cosey appearance. It is an ideal seat for two, or for private conversation.

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48 CANAL STREET

Zion's Herald

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CHARLES PARKHURST, Editor

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Turkey Persists in Her Refusal

The slim hope that the Sultan would, sooner or later, recognize the justice of the claims of this Government for indemnity for the destruction of American missionary property on her soil and under her protection, has been dissipated by the statements made by ex-Minister Angell, who returned to this country last week. Dr. Angell, in his interview with the Sultan, made it clear that our claims differ materially from those of European Governments, because the property in question was destroyed by the very soldiers who had been stationed by the authorities to protect it, thereby making the latter responsible. This responsibility was denied by the Sultan, who contended that the damage was incurred during a time of general riot. Turkey is a law to herself; she is outside the category of European Powers in matters that concern obligation; she will postpone, evade, parry, cajole, and take secret delight in staving off a settlement of just dues. If further pressed, she may remind this Government that she is bankrupt. If force be used, she has an army of 300,000 men, fully equipped, to meet it, and blood must be shed to recover the sum demanded. For the present, at least, our claim must remain in abeyance.

The Torrens Law in this State

It goes into effect next month. Its purpose and general features are known to our readers. The estimated expense of registering a title to land is $17.25, plus two tenths of 1 per cent. of the value of the property. Land-owners whose title cannot be successfully attacked, but who find it hard to sell because in the past some legal requirements were not complied with, can, under the law, have this technical cloud removed, and dispose of their land under a clear title. Further, owners of large suburban tracts or estates which are available for cutting up into house lots can, after Oct. 1, register for the whole tract, and sell parts with a comparatively small title fee, relieving each buyer of the necessity and expense of making a separate search for title. It is surprising that an enactment which promises so many beneficial changes was not long ago adopted.

The Revenue of Santiago

Since July 16, Collector Donaldson has been organizing and collecting the customs dues at this new port. Up to Sept. 1, the sum of $107,783 had been received from various sources. From this an expenditure of $13,100 for sanitary purposes in the city has been ordered, and various salaries — city, police, custom house, etc. — have been paid, Mr. Donaldson estimates the annual income of the Province of Santiago at $2,150,000, which is more than sufficient for all administrative purposes. When bonded warehouses are established, and trade revives, the collector believes that the present impoverishment will cease.

The Flies Responsible

Hundreds of our brave soldiers have died in our different camps from typhoid fever. Contamination of the water-supply has been supposed to be the principal cause of the prevalence of this deadly disease. Another conclusion, however, has been reached by a committee of army surgeons who have spent several weeks investigating Southern camps. They have found abundant evidence that the common house-fly, which infests these camps by millions, is largely responsible for the mysterious spread of this fever. The surgeons discovered that the flies fed on the fœcal matter of the hospitals, thus picking up on their hairy little feet infinitesimal bacilli which were subsequently deposited when they lighted and walked over the hard tack and bacon which the soldiers were eating. They similarly infected the clothes and bedding of the soldiers. To meet this new cause of disease, the commission will recommend a new kind of sink by which waste matter can be promptly and effectually disinfected.

The Absolute Zero of Temperature

Physicists maintain that all the properties of matter, whether solid, liquid or gaseous, are due to the motion of molecules. Matter, indeed, is conceived of as simply molecules in motion. Physicists further believe that all motion must cease when the absolute zero of temperature is reached. That zero is being approximated. Prof. Dewar, when he liquified hydrogen last May, got down within twenty-three degrees Centigrade of it. Sir William Crookes called attention to this fact in his recent inaugural address at the meeting of the British Association. He hinted that absolute zero is attainable. If so, what will become of matter when it is reached? Will the particular kind of matter experimented on be paralyzed? or cease to exist? or take on new properties? Intense interest will be felt at the revelations that await the descent to absolute zero.

A Declining Staple

The city of Buffalo recently entertained the American Hay Association. One of the members figured it out that in eight cities, which he named, the trolley cars and the bicycles have displaced 240,000 horses. That means, of course, a lessened annual demand in those cities of 720,000 tons of hay. Taking the country over, this decline in demand must aggregate millions of tons. Farmers who have been wont to make hay for the market while the sun shone, must either plough their meadows or give the time for hay-making and packing to something more profitable.

The Champlain Monument

"The Father of New France" has waited long for memorial recognition. Two hundred and ninety years have passed since the French explorer founded Quebec. Near the spot in that city where his body is supposed to have been buried, a colossal bronze statue fifty feet high, designed by the French sculptor, M. Chevre, and representing the navigator taking possession of Quebec in the name of the King of France, was unveiled on the 21st. The day was kept as a high holiday in the Province, and the city was crowded with dignitaries and citizens. The old days of "New France" were reviewed in patriotic addresses. The presence of one of our gunboats, the "Marblehead," fresh from the waters of Southern Cuba where her officers and men did gallant service, was a pleasing feature of the occasion. Cannon roared and crowds cheered a welcome to ship and men.

The Electrical Consolidation

Some time ago the Westinghouse Company and the General Electric agreed to end their fight by forming a pool as to the business done, their patent rights being enjoyed in common, each licensing the other's. Since then the most serious rival of the joint concern has been the Walker Company, whose shops are at Cleveland, O., and New Haven. This enterprising company has lately managed to get hold of some of the largest contracts that have been awarded. Among these orders was one to equip the Brooklyn Elevated Railroad system; another, to furnish six hundred street-car motors, to be distributed over the continent of Europe through French syndicates; still another, to build a 5,000 horse-power machine for the West

End Company in this city. The Walker concern also expected to get the big electrical contract for the Manhattan Elevated Road in New York city. Such remarkable enterprise excited hostility, and finally led to overtures for consolidation. The deal was effected last week. The costly litigation between the rival companies over patents ceases. The Westinghouse concern now holds most of the stock and bonds of the Walker Company and some $1,200,000 worth of unfilled orders. No competition on a large scale is now feared by this gigantic union of allied interests.

Our New Planet

The Hamburg Observatory reports it. It was also discovered, almost at the same time, by the astronomers at Nice, who found its presence recorded on their photographic plates. Its orbit is strongly elliptical. Its path lies between the earth and Mars, and its period, or year, is 645 days. When nearest us, it will show up like a star of the sixth magnitude; at present it has only that of one of the eleventh. Its daily revolution amounts to 2,010 seconds of an arc, whereas that of Mars is only 1,886. It is supposed that this newly-found wanderer entered our planetary system as the result of some disturbing influence on the part of one of the large planets.

A New Cabinet Office

It is becoming apparent that our new foreign policy will necessitate the establishment of a separate governmental department for its proper administration. It is expected that as soon as the Peace Commission has settled the problem of the Philippines, the President will recommend to Congress the appointment of a Secretary of Colonies who shall have a place in his cabinet. With the creation of this new office it may be found expedient to include among its duties those of the proposed department of commerce which has been much advocated of late. For a time, at least, this collaboration of duties might be possible under one head. Later, with the expansion of national interests, both a commercial and a colonial executive will probably be found to be necessary.

Praise for the Volunteer Signal Corps

The occasion of relieving from active duty the Fourteenth Company of this corps was seized by Gen. Greely at Washington last week to review the duties and dangers of this branch of the service and the splendid work it accomplished. That work included the opening of electrical communication between the army headquarters and the most advanced trenches in Cuba, Porto Rico, and the Philippines; the installation and operation, during the Cuban campaign, of a system of cable and land lines (partly commercial, occasionally telephonic) that enabled messages to pass in twenty minutes from the White House in Washington to the headquarters of the army before Santiago, and all this so promptly and effectively that not for one single day was our army telegraphically isolated; the cutting and repair of submarine cables; the connection by cable of the principal forts in our great harbors at home; and the initiation of an entirely new electrical fire control system. These duties were performed by day and by night, necessitating exposure to the enemy's fire and to climatic disease. And yet, astonishing to say, out of over 1,300 members of the corps thus engaged, only five perished by casualties incident to their work. Gen. Greely was fully justified in publicly commending "the loyal, efficient and valuable services" of the Volunteer Signal Corps.

The Navy Not Living on Its Prestige

The Navy is not lying on its oars. Already every defect suggested by the experience and conflicts of the late war has been studied and a remedy provided. There will be no lack of smokeless powder in the future. A new model of naval guns, suggested by those of the purchased "New Orleans," has been decided upon, and improved twelve-inch guns, fully as effective in range and striking force as the present thirteen-inch, and weighing less by sixteen tons, will be built. This new gun will send its projectile at the enormous velocity of 3,000 feet per second. The new Krupp process of treating armor will also be adopted. The heaviest plates on our new battleships need not be over 15 inches thick, whereas they are now 18 inches thick. The estimated reduction in weight will be 300 tons to a ship, which will augment coal capacity by that much, or permit an increase of speed, or of ordnance or machinery. The new battleships, by the way, must have a speed of 18 knots. Coaling stations are also being selected. The little island of Culebra in the West Indies, not far from St. Thomas, one of the group known as the Passage Islands, which were transferred to us with Porto Rico by Spain, has been picked out already for this purpose.

The Panama Canal to be Put Through

Our readers will remember that a new Company was formed some three years ago in France to prosecute the gigantic work in which De Lesseps so disastrously failed. It bought out the old franchise, obtained an extension of concession from the government of Colombia, and put a force of men at work tentatively, that is, with a view to determine whether the enterprise was financially and practically feasible. Meantime it has sent to Panama no less than three different commissions of engineers. Further, it has slowly collected capital — having now about $13,000,000 in its treasury. Information was given out last week that the Panama Canal International Commission had completed its investigations and studies, and was convinced that the canal can be built. The old engineering obstacles of Chagres River and the caving-in of the Culebra cut have been successfully provided for. Six locks on each side of the summit level are contemplated. Coolies and other races subject to fever are no longer employed as laborers, their places having been taken by Negroes from the British Antilles. The Company claim that their enterprise is superior to that of Nicaragua for the following reasons: The length of their route is only 46 miles, and the time of transit will be only 14 hours; whereas the length of the Nicaragua route is 176 miles, and the time of transit will be not less than 44 hours. At Panama there is a good port on each side, easy of access; at Nicaragua both ports are artificial, and that of Graytown is closed by drifting sands. Further, the Panama enterprise is one-third completed, while the rival route is not yet begun. The Director General of the Panama Company has just arrived in this country. He will probably submit his plans to this Government.

The Army Investigation

A commission consisting of nine members was appointed by President McKinley last week, and clothed with ample powers to probe the scandals connected with Army administration during the recent war. Gen. Grenville M. Dodge is the chairman. The bureaus that will probably receive the most searching scrutiny are the quartermaster's, commissary and medical. Secretary Alger's recent tour of inspection of our camps at home brought to light much irregularity, and elicited many accusations and counter-accusations which need to be cleared up by some competent tribunal. Accountability in some instances will probably be fixed, and the offender be brought to punishment; but after all is known that can be known, the cause of all the shameful blundering, with its consequent wretchedness and suffering, will be found to be the sudden expansion of an army of 23,000 to one of 250,000, involving the necessity of committing to inexperienced men, called from civil life, the difficult task of clothing, sheltering, feeding, transporting, and caring for medically, vast hordes of volunteers, and doing all this through a department fettered by precedents and bewildered by the enormous extra work thrown upon it.

Opposition to Reciprocity at Quebec

The International Joint High Commission now in session in Quebec is having about as hard a time as our Congressional committees on Ways and Means while engaged in framing a tariff enactment. Deputation after deputation from this side of the line appeared before the Commission last week to protest against any interference with existing laws. The farmers, represented by the master of the National Grange, contended that the agricultural industry in this country represents about 60 per cent. of the entire population, and produces annually about 60 per cent. of its total wealth. They protested against the removal of existing duties on Canadian barley, eggs, vegetables, fruits, and other products. The lumbermen presented a memorial signed by 250 of the principal lumber firms in twenty-one States, urging in the strongest possible terms that no reduction be made in the present duty on Canadian lumber. The Home Market Club of this city, composed of over 2,000 members mostly manufacturers and represented by its president, opposed reciprocity on the ground that between two countries having the same products for exchange, reciprocity was never successful. Interference with the present

bonding arrangements on Canadian railroads through the United States was earnestly deprecated. As matters now stand, there would seem to be but slight hope of agreement upon a commercial treaty between the two countries.

Chile and Argentina Submit Their Dispute

It concerned their boundary, and is of many years' standing. Recently it almost led to hostilities. When the treaty was made that delimited the frontier line, it was provided that such line should coincide with the watershed, it being taken for granted that this would be determined in every instance by the central crests of the Cordilleran range. Subsequently it was discovered that not a few of the Chilean rivers rise to the east of the central ranges, and in territory that Argentina had claimed and occupied. Argentina demanded that the treaty should be interpreted by the evident intention of its framers. Chile stood by the letter. A direct settlement of the controversy being impossible, Chile proposed to submit the dispute to arbitration and suggested Great Britain as umpire. Argentina was willing to submit some points, but not all. Chile retorted that all points must be submitted or none, and threatened to make war if her proposition were not complied with. The report came last week that the government at Buenos Ayres had yielded, and that the good offices of Lord Salisbury would be invoked.

The Crisis in Paris

It became acute last week when Gen. Zurlinden, the military governor of Paris, defied the civil authorities by transferring Col. Picquart from the Eighth Correctional Chamber of Paris to the military prison of Cherche Midi. Before leaving the Chamber the prisoner uttered a significant parting word to the effect that he had "no idea of committing suicide" — an intimation that the forger Henry did not kill himself, as was given out, and that only assassination would take him (Picquart) out of the way. The corrupt military clique that now aspires to rule France is determined at whatever hazard or cost to stop the revision of the Dreyfus case, because such revision will bring to light such revelations of the infamy of high officers as would astound the whole world. Col. Picquart is now in their way. He was chief of the Secret Intelligence Bureau of the French Army from 1894 to 1897, and believed fully in the guilt of the exile Dreyfus until he saw one day a card in a handwriting which resembled that of the prisoner. That card bore the name of Comte Esterhazy. This led him to suspect that a grave judicial error had been committed. To get him out of the way, he was sent to Tunis. To prevent any further disclosure from him now, he is sent to a military prison, where he can be dealt with by secret court martial. Either this military assumption must be firmly met, or the civil power will go under. Meantime over in England Esterhazy has been making confessions. He declares that he forged the famous bordereau on which Dreyfus was convicted. Col. Sandherr, now dead, ordered him to do so, and he obeyed. It was believed that Dreyfus was selling State secrets to the German Government. There was no proof that could be got at — so it was manufactured. It is true Esterhazy the next day denied having made this confession, but his retraction is not believed. As we go to press tidings come that the French Cabinet has decided to yield to the demand for a revision of the proceedings against Dreyfus.

Mischief Wrought by the Trolley

It has been discovered that trolley lines running in the vicinity of magnetic observatories have a decided influence upon the delicate instruments that are used to determine those changes in the earth's magnetism which cause "variation." It was long ago known that the compass needle does not point due north, and that the amount of variation undergoes slow alterations. Hence it became necessary to establish observatories in different parts of the world, and prepare tables for the use of mariners by means of which they could correct their compass readings. One of the most important of these is at Washington; another is in Toronto. Both of these have been practically put out of commission because of the passage of trolley currents — even though these were several rods away. It was found impossible to separate in the record the real variation (produced by terrestrial magnetism) from that caused by the trolley. A similar danger threatens Potsdam, Parc St. Maur, Greenwich and Kew, according to Professor Rucker, who called the attention of the British Association to this matter at its late meeting. The trolley, however, has the right of way, and the observatory must seek a new location remote from its disturbing influences.

The Resuscitation of the Baltimore and Ohio

The announcement last week that a syndicate of Chicago men, including P. D. Armour, Marshall Field, and Norman B. Ream, had secured a controlling interest in this moribund road, and that James J. Hill was to take it in hand, caused a "sensation" among railroad men. Mr. Hill is the well-known president of the Great Northern, which reaches from Lake Superior to Puget Sound, and which, under his skillful management, has grown a mileage from 380 to 4,500 miles. He has made that road a model for the country over. It was one of the three roads that weathered the strain of 1893 and 1894. He kept the stock at par while richer roads and roads better located declined. It is said to be his ambition to control a transcontinental line, and the acquisition of the Baltimore and Ohio is an important step in that direction. The missing link is a road from St. Paul to Chicago.

Fashoda Occupied by the British

Gen. Sir Herbert Kitchener, the Sirdar commanding the Anglo-Egyptian expedition in the Soudan, has informed his Government that he has taken possession of Fashoda on the Nile, 380 miles south of Omdurman, garrisoned it, and also planted a garrison at the mouth of the Sobat River seventy miles farther south. He found Major Marchand and the French expeditionary force in Fashoda. There was no collision. The British flag was hoisted without opposition. The French commander was notified that Great Britain insisted on her rights in the Nile Valley. Marchand refused to leave the place. The settlement of the dispute is left to diplomacy. Should force be necessary, the English garrison is sufficiently powerful to eject the French force. Information was also telegraphed that Col. Parsons, governor of Kassala, had captured Gedaref, the last stronghold of the Dervishes. The Mahdi's power in the Soudan is utterly broken. British progress southward to Uganda cannot be checked.

Mr. Roosevelt's Eligibility

It has been known for some weeks that Mr. Roosevelt would be nominated to head the Republican State ticket of New York in the gubernatorial election this fall. He has, of course, his political enemies, and one of these, who is the manager for a rival candidate, discovered last week and published to the world an affidavit of Mr. Roosevelt in which the latter affirmed that he was a resident of Washington, on being assessed for $50,000 of personal property in New York city. It was supposed that the publication of this letter would prove fatal to Mr. Roosevelt's candidacy, and it certainly caused great commotion. Many prominent lawyers, however, have volunteered the opinion that the affidavit will not affect that gentleman's eligibility. The candidate himself feels sure that it will not. The constitution of the State of New York provides that no person can gain or lose a residence by reason of his presence or absence while employed in the service of the United States. The Republican State Convention is in session at Saratoga as we go to press. The cloud upon Mr. Roosevelt's eligibility is likely to prove a serious embarrassment to him and to the party in the campaign if he is nominated, as still seems probable.

The Crisis at Pekin

A week or two ago it looked as though England was regaining her ascendency in Pekin. Li Hung Chang had been dismissed from power. The Reform party, led by Kang-Yuwei, had the private ear of the Emperor, and that party was avowedly pro-English. Then came a series of imperial edicts in which the Emperor declared himself in favor of Western civilization, conferred the right on every person in the empire to memorialize the throne, established a postal service, and gave orders that monthly accounts of the government receipts and expenditures be rendered to Pekin and be published. Scarcely had this astonishing reform program been telegraphed before news came of a palace revolution. Kang-Yuwei suddenly disappeared. The Emperor "abdicated" — it was reported that he was dead. The Empress Dowager took the helm. Li Hung Chang was recalled. Russian influence again became predominant. All reform measures came to a standstill. The negotiations for an alliance with Japan, which were included in the program, were broken off. Russia has again beaten England and is ready to support her status by force if necessary. Every one is now watching to see what Great Britain will next do.

WHO WILL PAY THE PRICE?

THE summer is past, the harvest will soon be ended, and winter with all its cold and storms will soon be upon us. Various questions command the attention of business men and politicians, but the all-important question for the preacher should be: What can I do to build up the church and bring sinners to the Saviour?

Without doubt every preacher would greatly rejoice if during the present Conference year he could witness in his own church a gracious revival and an abundant ingathering of precious souls. But is every preacher ready and willing to pay the price? There are conditions which must be complied with in order to secure the desired results. Is every one earnestly solicitous to comply with such conditions? Delays are almost always dangerous. One of the surest precursors of failure is the habit of postponement. Indolence and indifference will suggest a multitude of specious reasons why a manifest, present duty should be set aside for something else more pleasurable and less onerous. Not a few preachers come back to their work so worn and jaded as the result of a protracted vacation that they must have a month or two in which to rest and recuperate at home. Some have lecture engagements for the months of October and November, and of course they cannot give very much attention to pastoral work, and very little, if any at all, to revival efforts. It is all they can do to fill their lecture engagements and supply their own pulpits. Others must have lecture courses, fairs, suppers, entertainments, and all sorts of divertisements to raise funds to meet current expenses or pay off old debts or make repairs.

It is wonderful how short the time is from the first of September to Christmas; and yet, for New England this is the choicest and most favorable time of all the year to consecrate for revival work. At no other season of the year are the conditions so generally favorable. This is especially true of the rural districts and the larger towns, and is almost equally true of all our cities. What would happen if all our preachers in the six Conferences in New England should resolve that on the very first week of this October they would commence special revival services? Suppose they should call upon all the members to really re-consecrate themselves to the service of the Master as they bow around the table of the Lord on the first Sabbath morning of October. Suppose all the teachers in the Sunday-schools on the first Sabbath in October should give themselves anew to God and devote the session to earnest prayer for the conversion of all the unsaved. Suppose the Epworth Leaguers on the first Sabbath of October should seek God with all their hearts for a fresh baptism of the Spirit for service. Suppose on the evening of the first Sabbath all our preachers should go from their knees to their pulpits and preach and pray and sing for a revival of the work of God. Suppose after the sermon in each church there should be an altar service and much prayer for the outpouring of the Spirit. Ah! what might we not expect? Surely, if the battle were vigorously and persistently pushed for the months of October, November and December, there would be such a revival of religion in New England as we have not seen for these many years.

The conditions of victory are within the easy reach of any sincere and earnest soul. Above all, do not wait for outside helps of any kind. Do not wait till every church member is made perfect in love. Do not wait for union services. Wait on God. Wait for the descent of the Holy Ghost. Wait for the fulfilment of the Divine promise. Wait before the mercy seat, day and night calling on God for the awakening and salvation of the unconverted. Wait, and work! Wait, and watch, and pray! Oh, for a complete devotement of every preacher to the instant, supreme effort of building up the church in holy character and in winning the perishing to Christ!

MORE ABOUT TITHING

IN the issue of Sept. 14 we uttered a brief protest against the effort of Bishop McCabe to introduce the principle and practice of tithing into our church. The reasons suggested were that tithing was of the Old Testament and of the old dispensation, and was not taught in, and did not belong to, the New Testament. We said that the Christian should be taught that not only a tenth of what he has belongs to the Lord, but all that he possesses.

The discussion which that brief paragraph has awakened is surprising, and demonstrates the urgent need that our readers be challenged upon the subject. We note two classes of replies which have come to us.

First, we are surprised to find that not a few of our ministers believe that the system of tithing, which prevailed in the old dispensation, carries over to the new, and is obligatory upon the Christian disciple. As such impressions and convictions are the result of traditional notions and a false education, we suggest to the earnest souls who are troubled about the matter that they can very easily satisfy themselves of the truth in the case by a little independent investigation — which is the best and most satisfactory way of reaching right conclusions upon any problem. It will appear, upon even a cursory examination, that tithing was a principle and practice in the Jewish Church that the Founder of the Christian Church and His chosen disciples never intended to carry over into the new dispensation. It is enough, perhaps, for practical purposes to ask any student of the Bible to take his concordance and search the New Testament for its teaching upon the subject.

Turning to Dr. Strong's critical and masterly work, it will be found that the subject of tithing drops out of the consideration of New Testament writers. In his great Sermon on the Mount, which contains the principles of the kingdom of God which Jesus is to establish, there is no reference to tithing. Only twice does He ever refer to the practice, and then with something like an implied rebuke. In the "woes" which He pronounces against the scribes and Pharisees — who, by the way, were the most religious people in Palestine — He says: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the others undone. Ye blind guides, which strain at a gnat and swallow a camel." The words of the Master, "These ought ye to have done," are without special significance taken in connection with the fact that the hour for the passing of the Jewish dispensation had not then come. The germs of the spiritual kingdom had not fully unfolded. Jesus even went to the temple at Jerusalem to worship with His disciples. To the great Apostle Paul Jesus committed, at a later date, the inauguration of that revolution in worship and practice which overthrew and superseded Judaism. The only other reference to tithing which Jesus makes is in the matchless parable of the publican. The boastful Pharisee, as he recounts in the ear of God his virtues and merits, says: "I fast twice in the week. I give tithes of all I possess." And was Jesus ever more emphatic in His rebuke of a punctilious type of piety than when He said of the publican — who had nothing of which he could boast, but could simply cry with his profound sense of personal guilt, "God be merciful to me a sinner!" — "I tell you this man went down to his house justified rather than the other."

Is it not clear to any student who has entered into the mind that was in Christ, that these declarations by Him whose name we bear cannot be considered authority or command for introducing the system of tithing into His kingdom? But did He not leave this regulation to His disciples to perpetuate when the hour had more fully come? Neither Peter, John, James (who was most of a Jew), nor Paul, who was especially called to establish the Christian Church upon permanent principles and practices, make any reference to tithing — unless Paul be the author of the Epistle to the Hebrews, which is an unsettled question. But the writer of that Epistle, if our investigation be correct, only makes historic reference to the fact as a practice in the Jewish Church. Is it possible, we ask in all candor, to consider this striking omission on the part of New Testament writers in any other light than that tithing dropped out with the abandonment of Judaism, with a score of other ceremonies and practices? We are so confident that each person who will honestly investigate this subject for himself will come to this conclusion, that we leave this part of the question.

But we are amazed at that reply to our brief paragraph which says: "If the editor is right in his position, as he probably is, he would better not have announced it, because many ministers can induce their congregations to give more under the tithing system than any other." We cannot believe that the man who made such a statement had measured the significance of his words. Indeed, we will presume that he had not. For what has he said but that the end

will justify the means? And that is Jesuitism in its worst form. He cannot mean that a minister should lay upon the consciences of his hearers teaching which is not warranted by the New Testament, and is, therefore, erroneous, in order to secure thereby larger beneficence from his congregation — the greater part of which is to go into his own purse. Nothing can justify such juggling with conscience. Better that our ministers starve and our connectional causes languish than that this false note be heard in our pulpits. "After all," says Robertson of Brighton, "the true test of religion is reality." His synonym for reality is "sincerity." Nothing will paralyze and corrode the pulpit like the faintest approach to unreality and insincerity. Nothing reacts upon the hearer like the apprehension that the pulpit, to secure a selfish end, has laid upon his conscience an unbiblical and therefore false obligation. The minister or layman who believes that tithing is not an obligation upon the Christian conscience, but would place and hold it there to increase the revenues of the Methodist Episcopal Church, is doing just that which they so fiercely denounce in Jesuitism. We think that it was against any approach to this practice that Jesus uttered that appalling sentence: "But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The whole trend of such teaching is in violation of the mind and spirit that breathes and palpitates in the pages of the New Testament. It is a part of the self-same Judaizing purpose which dogged the steps of Paul and tried to engraft the old dispensation upon the new. No greater calamity could befall the Methodist Episcopal Church than to have Bishop McCabe with his intense nature sow this Jewish error among us. He is wrong, though unconscious of it, and some sturdy Pauls must arise in the church "to withstand him to the face." The Methodist Episcopal Church must be Christian, and not Judaic; it must go forward, and not backward. The Methodist must be taught that not a tenth of himself and his income belong to God, but the whole of himself and of his property.

But some one asks: "Does not the editor believe in systematic benevolence?" Certainly. When has there been an intimation to the contrary? But we do not believe that it should be secured by unchristian teaching and methods, and therefore on a false basis. Paul believed in systematic methodical benevolence, though he did not believe in tithing. He exhorts the church at Corinth in a luminous, frank and brotherly letter: "Now concerning the collection for the saints, as I have given order for the churches at Galatea, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." And the churches of Galatea and of Corinth, like all churches when causes are intelligently presented, gave so generously that Paul is moved to especially thank and commend them. So will it be, as a rule, with our churches. Teach them of the Christ-law of love to God and to man; set before them clearly the claims of the local and the general church; and they will cast of their living generously into the treasury of the Lord.

So far as we know in the United States, tithes are exacted only by the Mormon hierarchy. The Methodist Episcopal Church certainly does not purpose to follow in the steps of this ecclesiastical monstrosity.

The Common Sense of It

IN resigning the pastorate of the Maverick Congregational Church, East Boston, Rev. Smith Baker, D. D., makes a very significant statement. In his letter of resignation he puts these important facts before his church: "When I became your pastor, a little more than four years ago, there were 415 resident members of the church. During this period, to the first day of January last, 158 new members were received into the church, and at this same date, Jan. 1, 1898, there are only 211 resident members; that is, while there have been received 158 members, there has been a loss of 362 members, so that, notwithstanding the hopeful number of additions, the membership of the church was less than one-half its number at the commencement of my pastorate."

Dr. Baker — who, by the way, has made a notable record of success in the pastorate — here presents problems in our cities that every denomination is forced to face. It is folly to disregard such facts as he points out. Many churches are thus stranded that no amount of zeal, hard work or generous expenditure of funds can resuscitate. We have churches in this and other cities that should have yielded to this inevitable law of change in the residence of the people. It is the indulgence of a weak sentiment that strenuously persists in clinging to historic landmarks after the people have moved from the vicinity. Build the churches where the people live, is the common sense of the problem.

Lessons from the Canadian General Conference

METHODISM, as Wesley said, is one throughout the world — the same in spirit in the Eastern or Western hemisphere, beneath the Southern Cross or under the Seven Stars. The Methodism of the United States and the Methodism of Canada are especially near of kin. They have a similar history, they exist under similar conditions, they confront similar problems. We may, therefore, learn by the experience of each other.

There are a few lessons which the Canadian General Conference, just closed, suggests. The retardation of the rate of increase gave occasion for earnest inquiry. The fact that similar relative decreases have occurred in Great Britain and this country does not lessen the seriousness of the fact. The churches have better equipment, richer resources, more and better endowed institutions, abler and ampler periodical literature, a wider diffusion of culture, than ever before. Why do the chariot wheels of the Gospel seem to drag as they round the goal of this most wonderful of all the centuries?

No one cause can explain this. Doubtless many causes conspire. Have the increase of wealth, the growth of luxury, the influence of fashion, the eagerness to get rich, an enervating effect upon the moral fibre of the church? Have the freer questionings of things once considered certitudes, the growth of a materialistic science, the bald negations of unbelief, like a moral malaria infected the air and in some degree impaired the spiritual life of the church? Have the very multiplication of organizations and machinery engrossed time and dissipated energies which were formerly employed in the direct work of soul-saving? Is too much dependence being placed on the human side of the means employed — the more elegant churches, the more esthetic service, the more refined culture of the people, the more scholarly training of the preachers? These, all good and gracious endowments, may yet fail of their highest benefit for lack of fullest consecration. It is felt, we believe, in Canada and in all our Methodisms, that the great need of the church is the enduement of power from on high, the Divine Spirit in the wheels of our machinery, like that in the prophet's vision by the river of Chebar.

But we may do injustice to a great moral movement by a mere numerical estimate of results. Converts should be weighed as well as counted. It has been the glorious work of Methodism from the beginning to remember the forgotten, to visit the forsaken, to rescue the perishing, to pluck men as brands from the burning. May she never lose those evidences of her divine anointing, those proofs of her apostolic succession! But, as Dr. Raymond well remarked in his admirable address before the Canadian General Conference, Methodism is becoming a teaching and training church as well as an evangelistic agency. Its accessions may be expected relatively more from the young people in the schools and Epworth Leagues than by conquests from the slums. Unquestionably those who are cradled in the lap of the church, who are trained from earliest years in the nurture and admonition of the Lord, should develop a more symmetrical and stronger Christian character than those rescued from ruin in later years.

The missionary givings of a church are not an unfair criterion of its practical piety. Those of Canadian Methodism average nearly one dollar per member. To this must be added a generous proportion devoted to missions of the million-dollar fund. While, in view of the needs and obligation, this may be still low, it is much higher than the givings of some other churches, and indicates a purpose to prosecute aggressive Christian work.

We may be permitted to express a friendly regret at the lack of sympathy in some quarters with the church's work of higher education, and a reluctance to devote a liberal share of the proposed fund to its educational institutions, of which there are seven or eight. Such institutions we deem vital to the growth of Methodism. Methodism had its birth in the first university of Europe, and among its founders were some of the most learned men of the time. It has sought throughout its history to

> "Unite the pair so long disjoined,
> Knowledge and vital piety."

We suppose it is a sort of normal condition of Methodist colleges and universities to have a keen appetite for ampler resources. They are ever outgrowing their present endowment, like a sturdy boy outgrowing his clothes. The urgent needs that are felt are but the growing pains which show the vigorous life. Methodists everywhere should generously sustain these institutions of higher learning, the fertilizing streams whereof, as Bacon has said of the great universities, will water and bless the lowest levels and remotest hamlets of the land. The church has a right, however, to demand that the graduates of her colleges, especially of her theological halls, shall be stalwart, well-balanced, all-round men. They must not be scholastic pedants, nor cranks or faddists, nor mere book-worms, but trained athletes who shall grapple with the problems of the age and do brave battle for God and man. They must not, in the seclusion of college halls, get out of touch with the busy work-a-day world in which they live, nor with the

throbbing activities of the church whose servants they are to be. They must cultivate above all a vital piety, and never, as one of the Canadian delegates pithily said, "sacrifice devotion to a degree."

PERSONALS

— It is expected that Bishop Walden will return to this country in season to attend the General Missionary Committee meeting.

— Rev. H. E. Rowe, pastor of Liberty St Church, Rome, N. Y., will soon sail for China, having been appointed to Central China Mission.

— Rev. Lorenzo Waugh, of the Howard St. Church, San Francisco, is ninety years old, and says he is the oldest Methodist Episcopal clergyman in the world.

— Captain Charles E. Clark, the former commander of the "Oregon," is visiting his brother, Lloyd Clark, at St. Joseph, Mich., and is reported to be much improved in health.

— The *Central Christian Advocate* presented an excellent portrait of Dr. William Butler on its cover last week, accompanied by an appreciative sketch of his important life-work.

— Rev. George M. Fowles, who has supplied the church at Osterville so satisfactorily for nearly two years, has already entered upon his new work as assistant to Rev. Dr. W. P. Odell, of Calvary Church, New York city.

— Chaplain D. H. Tribou, of the Navy Yard, Charlestown, with Mrs. Tribou and daughter, have gone to Denver for a few weeks. Mr. Tribou is appointed on the court martial that is to try Chaplain McIntyre of the "Oregon" in that city.

— Rev. Dr. W. W. Foster, president of Rust University, Mrs. Foster and three teachers, reached Cincinnati on their return South, when a telegram informed them that the yellow fever quarantine would prevent them from going to Holly Springs. They returned home.

— We read in the *Central Christian Advocate* that "Rev. Dr. W. A. Quayle, of Independence Avenue, has returned after an extended vacation. His church is thronged at every service. The announcement of his departure in the near future causes universal regret."

— A close reader of the HERALD, referring to Dr. William McDonald's excellent article in the anniversary number, says, very justly: "In his contribution Rev. Dr. Wm. McDonald says of Daniel Wise: 'Then [when he is dead] the church will tell how much she loved him.' Why not tell him now?"

— Announcement having been made in some of our church papers that Miss Bessie Brodbeck, daughter of the late Rev. Dr. W. N. Brodbeck, is "lying critically ill in the Homœopathic Hospital in this city," we are happy to relieve many anxious friends by the statement that she is so much improved as to be considered out of danger.

— The great telescope mirror, the largest in the world, made by Rev. Dr. John Peate, of Erie Conference, for the American University, was recently shipped safely to Washington from Greenville, Pa., where Dr. Peate spent about two years in preparing the mirror. It weighs 1,500 pounds, is five feet and one inch in diameter, five and five-sixteenth inches in thickness, and is worth $10,000.

The many friends of Hon. C. C. Corbin will be gratified to read the following assurance which appears in a personal letter to the editor, written from Webster, Sept. 20: "I find myself feeling decidedly better than when I left Boston for Poland on the first of July, and am very hopeful that, as time goes on, I shall get back into much better health even than I am at this time."

— Bishop Merrill was presiding over the Michigan Conference, Sept. 16, which was his seventy-third birthday, when the Conference surprised him by presenting him a fine gold-headed cane, Dr. Potts of the *Michigan Christian Advocate* making a timely presentation speech.

— Rev. Benjamin Thompson Russell, of Marblehead, and Miss Martha Elizabeth Ober were united in marriage in Beverly on the evening of Sept. 23, at the residence of the bride's parents on Pond Street. The ceremony was performed by Rev. George Whitaker, D. D., assisted by Rev. W. N. Richardson. The couple left for Winnebago, Minn., where Mr. Russell will be stationed.

BRIEFLETS

The canvass for new subscribers is proceeding very successfully, thanks to our faithful ministers.

The twenty-fifth annual convention of the National Women's Christian Temperance Union will meet in the People's Church, St. Paul, Minn., Nov. 11 to 16.

The program for the annual meeting at Worcester, Oct. 4-6, of the State Sunday-school Association has been prepared with unusual care, and is particularly strong with able and prominent speakers.

Will our readers inform non-subscribers that they can secure this paper from date to January 1, 1900, for $2.50, the price of one year's subscription?

Rev. Dr. M. S. Kaufman, of Brockton, in a note in which he sends his twenty-seventh new subscriber to the paper, says: "There must be a few more who will yet decide to take the HERALD. Yours for a Methodist paper in every Methodist home."

A Manila despatch to the New York *Tribune* says that Rear Admiral Dewey, standing recently on the quarterdeck of the "Baltimore," and gazing at the American flag over Fort Santiago, within the walled city, said: "I hope it floats there forever. It is strange that we have wrested an empire from those people, and this with the loss of only a few men. Our navy did most remarkable work. If I were a religious man, and I hope I am, I should say that it was the hand of God. I remember, when we engaged the fleet, seeing shells fired directly at us, and I do not understand under heaven why we escaped."

Sample copies of the HERALD will be sent by the publisher, when requested, to those who desire to examine the paper with a view to becoming subscribers.

The *Philadelphia Methodist* is authority for the statement that a marriage certificate should have a ten-cent revenue stamp put upon it by the minister performing the ceremony. Commissioner Scott has decided that no stamp is required on the license and none on the official return of the marriage, but on the certificate given the parties and on this only is a ten-cent stamp to be placed.

The excellent paper read by Hon. Samuel B. Capen, of this city, at the Congregational National Council, held at Portland, Oregon, upon "Modern Methods in Missionary Work," in which he recommends the creation of "A Central Committee on Missionary Work," with power to direct and supervise the whole missionary effort of the denomination, is a movement towards the principle and practice of our church. The paper was adopted by the Portland convention, and is published in pamphlet form. While we believe in the wisdom of the suggestions, yet we must not forget that the Congregational Church under its present methods makes an unrivaled showing for beneficence to the great cause of missions.

The declaration of the secretary of the Massachusetts State Baptist Association that there are nearly one hundred Baptist churches in this commonwealth in the rural sections which need help, and in which the average salary of the ministers, including parsonages, is less than five hundred dollars, reveals a condition that is pathetic in the extreme. But we doubt not that the churches of other denominations are equally straitened in the same territory.

"The Revival and the Pastor," is the title of a little volume by the late Rev. Dr. J. O. Peck, which ought to be in the hands of every young Methodist preacher. Dr. Peck gave this volume as his last work to the church he loved. It has already been a source of encouragement and instruction to hundreds, if not thousands. Any one who wishes to become wise in the art of winning souls, should carefully read and reread this most helpful book. Dr. Peck was wonderfully successful in his various pastorates. This book unfolds the secret of his success. The vital point is that any faithful preacher may follow in his footsteps, and at least in some good degree may emulate his example and achieve similar results. It will greatly help to plan the fall campaign if this book is carefully and prayerfully read.

Rev. H. B. Swartz, of Holliston, sends this interesting incident under date of Sept. 19: "Something happened yesterday too good to keep. I presented two causes which naturally go together — ZION'S HERALD in a little talk before the sermon, and Preachers' Aid in a sermon on 'Old Age.' When the subscription papers for the collection were passed, one of my old people, who is too deaf to hear a word of my sermons, but who had seen ZION'S HERALD in my hands before the sermon, supposing that it was subscribers to the HERALD that were being solicited, told the collector in a *whisper* that reached the pulpit: 'I've taken that paper for fifty years, and I'd as soon think of going without my hat!'"

An event of no small moment to New England Methodism took place Wednesday, Sept. 21, at 683 Massachusetts Ave., Boston, in the opening exercises of the new year in the Training School connected with the Deaconess Home. The school is for the first time in a house separate from the Home, it having grown too large for accommodation there, even with rented rooms as last year. The service consisted of devotional exercises conducted by Rev. S. C. Cary, a member of the Training School committee, followed by an address of marked power by Rev. W. T. Perrin, president of the Board of Managers. Other ministers and friends were present, and these, with the deaconesses and the students eager to prepare themselves for efficient service, made it a gathering that meant much for advanced work in the cause of Christ.

It is the desire of the Freedmen's Aid and Southern Education Society, and the Church Extension Society, and the local committee in charge of their entertainment at the annual meeting in November, to have, as far as possible, Sunday, Nov. 6, reserved for these collections in and about this region. The committee on assignments will be glad to make arrangements with the pastors for speakers for that Sunday. It may be satisfactory to our pastors to have the communion on the last Sunday in October, so as to have the first Sunday in November free for these guests and the church collection for these causes. The committee on assignments consists of Revs. W. I. Haven, Brookline, W. T. Perrin, Boston, and C. A. Littlefield, Chelsea. Pastors are requested to correspond with the committee.

OUR CHICAGO LETTER

"DEARBORN."

THE fifty-ninth session of the Rock River Conference will be held in this city at the South Park Avenue Church, beginning Oct. 5. On the preceding evening at the Auditorium Hotel the Methodist Social Union will tender to the Conference a complimentary banquet to which the laity are invited. Under the auspices of the Conference board of examination, Rev. W. A. Quayle, of Kansas City, will deliver three lectures during the Conference session — the subjects being, "Jean Valjean," "Hamlet," and "The Preacher's Poet." Mr. Frank Beard will give an illustrated lecture for the benefit of the Conference fund, and Dr. Cadman of the Metropolitan Temple, New York, will speak at the anniversary of the Chicago Home Missionary and Church Extension Society. On the evening of Sunday, Oct. 9, Bishop Galloway of the Church South will preach.

South Park Avenue Church, which entertains the Conference this year, is one of our most flourishing and progressive churches. It is an outgrowth of the Indiana Avenue Church, which in 1871 became the Michigan Avenue Church, the change in name being made necessary by a change in location. In 1886 the corner-stone of the present edifice was laid and two years later the church was dedicated with its present name. Its location, which a souvenir program of the Conference strangely omits, is on the corner of Thirty-third Street and South Park Avenue, in a most delightful part of the residence district of the South Side. The present pastor is Rev. William A. Burch, one of the youngest members of our Conference, a graduate of Northwestern University in 1890 and a Kirk prize man. He is barely thirty-four years of age, and follows such well-known men as Drs. Kimball, Caldwell and Bolton. He was without an appointment when Dr. Bolton was obliged to resign his pastorate, and was selected to fill out the balance of the year. His wise handling of the delicate matters forced upon him was so apparent that he was asked at the last session of the Conference to become the regular pastor of the church. It is needless to say that he will be returned for another year.

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The coming session of our Conference promises to be a very quiet meeting. Last year the necessity of appointing three presiding elders to succeed those whose terms had expired and the numerous changes that had to be made in important churches, laid a heavy burden on not only the Bishop and his cabinet, but on the other members of the Conference who feel that they must consider not only the fitness of the men named for a particular place, but also the motives of those who are responsible for a particular appointment. In the three Chicago districts there are but seven five-year men, five of whom are in the Chicago Northern District. The only large churches whose pastors have served the full limit are Austin, Rev. M. W. Satterfield, pastor, and Wesley, of which Rev. A. M. White is pastor. In the whole Conference of 323 charges there are but fourteen pastors who must move on account of expiration of time, which is something over four per cent. Besides these, it is not known except by the daring prophets of the daily press that there must necessarily be any more changes. Such an outlook, together with the enthusiastic words of praise that come from neighboring Conferences of Bishop Warren's delightful spirit and tact, seems to insure us a session unusually free from troublesome and depressing questions and incidents.

I ought, perhaps, to note that it has been rumored that R. S. Martin, who last year withdrew from the church and ministry under a cloud, will apply for reinstatement at this session. Mr. Martin has united with the church, having served the regular six months on trial. He has supported himself by means of an insurance agency, and has been heard of from time to time as a lecturer on Cuba. So far as known, his conduct during the year has been circumspect. But he will make a mistake if he applies for the restoration of his parchments at this session of the Conference. A probation of five years is not too long for Mr. Martin, and it is doubtful then if the Conference should restore his parchments without a complete clearing of the suspicion that rests upon him. This is not said other than in a friendly spirit to Mr. Martin. He has a right to expect Christian sympathy and support in every proper effort he may make to win his way to confidence, but he can do that best with as little advertising as possible, and by cultivating the meeker Christian graces. The restoration of his parchments now would do him harm and would bring upon the church the contempt of all men who look to the ministry as still worthy of spiritual leadership.

* *

The last session of the Preachers' Meeting was a model of what all the meetings should be. In the first place the subject was timely — the Philippines. It was treated in a truly masterly fashion by Rev. W. F. Atchison, pastor of our church at Woodlawn Park in the immediate vicinity of the World's Fair Grounds. Mr. Atchison is a young man of considerable experience, admirable spirit, and intellectual qualities of a high order. After rapidly sketching the history of the islands, Mr. Atchison took up the various proposals that have been made with reference to their disposition, concluding with the statement that "if we are true to the principles upon which this government was founded, we will not return these islands to Spain, but will give the people the right to life, liberty and happiness. I would solve the Philippine question," he said, "by establishing a protectorate over the islands, and would say to the nations of the earth that the government is ours to be held in trust until the people are able to govern themselves." The discussion which followed practically endorsed Mr. Atchison's conclusion. It was participated in by Dr. Kynett, who was passing through the city, Drs. Burns, Crane, Parkhurst and Jackson, H. R. Calkins and others. All the speakers seemed to have caught Mr. Atchison's spirit. A more interesting and dignified debate could hardly be imagined.

The Meeting, in the early part of the session, endorsed the following letter to the Czar, prepared by the president, Rev. A. W. Patten, D. D.: —

"To His Majesty Nicholas, Emperor of All the Russias — The clergy of the Methodist Episcopal Church of Chicago, representatives of a Christian ecclesiastical body of the United States of America numbering 5,000,000 members and 20,000,000 adherents, sends congratulations to your majesty on your recently expressed desire for national disarmament throughout the world and the proposal for a conference to consider the same.

"While serious obstacles undoubtedly stand in the way of the immediate realization of this desire, we believe that this is the ideal which Christian nations should elevate.

"We hail your proposal as an evidence of a growing conviction among the rulers and publicists of the earth that in this age of enlightenment and of increased brotherhood among all men the adjustment of national problems should be by the arbitrament of reason and not by the sword.

"It is our earnest prayer that in the maintenance of this ideal so frankly expressed, as well as in the adjustment of the problems of your vast empire, you may be guided by the Prince of Peace."

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The Northwestern University, through its able financial agent, Dr. R. D. Sheppard, has been able to secure large concessions on its large loan on the bank property located at La Salle and Jackson Streets. This will permit some profitable readjustments of its financial affairs and a proper expansion of its work. As I write, hundreds are turning to its various departments, and there is promise of a large increase in attendance over last year. Unfortunately the new academy building cannot be got ready before December, but no student will, on that account, miss any essential in instruction. Mrs. Emily Huntington Miller, who is so well known throughout the church, has resigned her position as dean of the Woman's College, and has been succeeded by Miss Mary Harriott Norris, of New York city. She is well known in educational and literary circles, is a graduate of Vassar, and an author of considerable reputation. Her last work, a novel, is entitled, "The Gray House of the Quarries."

* *

That literary genius, known familiarly as Ben King, and whose death some three years ago has been greatly mourned in these parts, now appears with his poems in a form that represents the acme of the printer's art. The book is known as "Ben King's Verse." The publishers are a new firm known as Forbes & Co., one of whose members is Arthur Gray, the new president of the Chicago Western District of the Epworth League. Every one who frequented our Chicago book-rooms a year or two ago will remember Arthur. His courtesy and business ability impressed everybody. Regarding Mr. King it will be interesting to know that his poem, "De Bugle on de Hill," was the first poem by a Chicago author to find a place in the *Century Magazine*. Of him John McGovern, the dean of our newspaper corps, says that he was "the droliest mimic and gentlest humorist of our region." Any reader of the HERALD who wishes a change from Whitcomb Riley will be glad of having his attention called to Ben King's poems.

* *

An item in a recent number of the *Epworth Herald* to the effect that the Wabash Ave. Church had tried institutional methods and had only partially succeeded, will not be misunderstood by those who are at all familiar with the history of that church. The church as a church has been only partially successful for many years. When the present pastor, Rev. G. K. Flack, assumed charge three years ago, the church was at a low ebb. Mr. Flack took hold of the enterprise with great energy, and in spite of the greatest difficulties has been able to turn the tide. Unfortunately there are those who from the inside, with the best of motives but with scarcely any conception of the changed conditions of the church, insist on methods that succeeded twenty years ago but are wholly inadequate now. The pastor clearly sees and appreciates these conditions and has done his best to meet them. A deaconess settlement has been established whose influence is unquestioned. Recently a home for young men was opened which promises much. A gospel wagon makes regular rounds. These are all the features of the institutional church that have been tried and they are all successful. But the work is greatly crippled for lack of funds. The pastor could use thousands where he has scarcely hundreds, and every dollar would be wisely spent. I know of no work more needed or more deserving. There are Methodists in Chicago able to care for this work and make it with wise management second to no similar enterprise in the country.

* *

Rev. W. E. Wilkinson, of La Grange, owing to our trying climate, has been forced to leave his charge, where everybody loved him and his estimable wife, and take up his residence in the far West. He has been appointed by Bishop Mallalieu to Ogden, Utah. Mr. Wilkinson goes with the regrets of every member of the Rock River Conference. He fulfils the familiar phrase, "all gold." He is a fine preacher, a real pastor, and a cultured Christian gentleman. Wherever he goes he commends, by his inherent force of character, the Gospel of Christ. In a favorable climate it is believed he will be spared to serve the church for many years.

"HIS YEA AND AMEN"

2 Cor. 1: 18-20.

META E. B. THORNE.

The word of the Lord — it standeth fast;
His promise hath never a "Nay;"
But sure as His throne while the ages last,
We may trust in His blessed "Aye."
From the early dawn of eternity
He looked down the stream of years,
Discerned what our weakness and need would be,
Spoke hope for our doubts and fears.
To those heavily laden with grief and care,
To the weary and sore distressed,
His "Come" rings sweet on the trembling air,
His word, "I will give you rest."
They that wait on the Lord shall their strength renew,
They shall mount up on eagles' wings."
Oh, divinest promise, what solace true
To the weary and faint it brings!
Does sin oppress thee, and dark despair
Cast its shadowy gloom o'er thee?
There is One who has promised thy griefs to bear,
And "will cast them into the sea."
Have thy loved ones left thee to walk alone
Through the valley of sombre shade?
Thou mayest claim His promise — it is thine own —
"I am with thee — be not dismayed."
Oh, precious Word with His love replete,
Told over and over again,
For every moment a promise sweet,
That promise is "Yea and Amen."

Poynette, Wis.

PRESENT-DAY JAPAN

BISHOP EARL CRANSTON.

FROM the upper windows of a comfortable hotel, which I would call "modern" were not the rooms so very large and airy, I look out upon the mountains that environ this ancient capital city of Japan. It is an entrancing view. One does not marvel that the people of this long isolated land fancied that the stranger once beholding its beauty would covet their joy in its possession. This is the month of August, and the season dry, but yonder are billows of richest greens rolled up against the sky, while the site of the city, were the houses swept away, would appear like a beautiful park, luxuriant in trees and shrubs. For almost eleven hundred years

KYOTO

was the seat of government; but the battles of contending factions so often ravaged its shades and the torch of war so repeatedly leveled its palaces and temples that the city of today has not for the antiquarian the interest it might otherwise have possessed. I am not an antiquarian, however, and rather enjoyed a genuine American awakening this morning — by two shrill steam whistles, both blown a long time. There is no denying it, they do seem out of place in this garden of the centuries, those looming columns of soot yonder marking the sites of modern factories. One may imagine the disgust of a spectral Shogun lingering over the incense pots burning in his honor, when a black sulphurous puff of the incense of the invading civilization smothers his ancient complacency, or the irreverent electric car goes charging through his feudal estate without regard to his sacred memory.

By the courtesy of the government, obtained through our U. S. minister at Tokyo, we have just visited an imperial palace in Kyoto, the occasional resort of the Emperor. It is a modern structure built some forty years ago upon the site of a former palace which was destroyed by fire. Of course it is of Japanese architecture, with rooms and courts spacious and inviting; but everything is severely simple in finish and decoration. Far more imposing and expressive of imperial magnificence is the "Castle" to which we were admitted by the same courtesy, and which is destined to be of more historic interest than any palace in the empire. It was built by Iyeyasu in 1601, or about that period, to replace another of earlier date which had been given to the flames by treachery. There is nothing castle-like, however, about the architecture of the Nijo Rikyu. Indeed, it is a splendid palace, rather, worthy the fame of the Shogun who created it, and of the artists whose names are identified with its reputation — as judged by Japanese standards. The only defensive feature is the wall with its towers and surrounding moat, but even that is in part neutralized at this season by the suggestive lotus bloom floating upon the peaceful water that half fills the shallow trench. It was in this building that the Mikado, in the presence of the princes and nobles of the realm, on the 6th of April, 1868, took that significant oath promising to institute the deliberative assembly and the reforms which have already made Japan a new name throughout the world.

But I am not to write of Kyoto and its attractions. It stands as the exponent of both old and new Japan. As yet the old largely predominates, but since a Christian was the other day elected to parliament in the face of the combined opposition of the Buddhist priests of the city, I see no evil omen in the movement of wealthy citizens to restore some of the old estates and protect them against the vandalism of speculation. Even the cherished memorials of an old *régime* may come by and by to have double suggestiveness.

In a book recently issued by the American Book Co., presumably for school use in America, it is stated that whatever else a Japanese subject may believe, he must believe in the divinity of the Emperor. Should this meet the Emperor's eye he would probably smile. I do not know his personal creed, or what consciousness of divine dignity may still dwell in his imperial bosom, but it is very difficult to see how even the most boundless claims to celestial ancestry can enable him to maintain hereditary divinity in the presence of a parliament — which is supposed to imply certain limitations of the throne and the supremacy of public opinion.

Possibly we have here the key to the present religious situation in Japan. With the auxiliary attachments of a legislative assembly and a party cabinet, it is manifest that the ruling dynasty must by every available defence safeguard its remaining traditional dignities and governmental prerogatives. What more potent or convenient for this important end than the

SPIRIT OF ANCESTRAL DEVOTION?

Who may justly condemn the ruler who has conceded so much, if while granting hospitality to all religions, he reserves the privilege of personal adherence to that which suits him best? And surely the present Emperor is not to blame if to many millions of his subjects it appears to be quite as devout and meritorious — if we may interpret their convictions by venerable custom — to worship heroes and ancestors as to give devotion to the deities. Is the throne called to destroy itself utterly? It has not been so in other lands where evolution has been far less rapid than in Japan. Something must be conserved out of the old life. What, then, if it be apparent that the temples and tombs of the Shoguns, representing the composite idea of ancestor and hero worship, are kept in better repair, and their impressive magnificence be more reverently preserved, than the shrines of the deified Buddha? Was it significant that at Nikko we saw two little princesses enter the temple, under both imperial and priestly escort, for their devotions? Or that the horse of Prince Kitashiratawa, who died while commanding the army in Formosa, has the sacred stall, and takes his beans from the hand of the usual attendant — though bay instead of white?

Wonderfully imposing, almost bewildering, is the display of Japanese art at Nikko. Whether in architecture, in carving, coloring, or panel designs, there is nothing wanting to impress the devotee with the majesty of that venerable precinct. Nature has been enlisted for hundreds of years as the ally of the designer, builder and decorator. What a noble plateau! What matchless avenues of approach up that mountainside in the shade of the giant cedars! And all so carefully preserved. The foreigner, even, is made to feel the spell of the marvelous combination. A Jew of the ancient order might fancy that Moses had been superintendent of construction, so far as plan is suggestive, and that all the attractions of the groves and high places which so often tempted Israel had been added to intensify the symbolism.

Yes, beyond question here is an ancient worship which imperial bounty may with abundant political reason foster as a conserving influence making for the perpetuity of the dynasty.

But poor old Daibutsu! Who shall maintain his cause? Daibutsu is a monster bronze image of Buddha at another quondam capital, Kamakura. He is fifty feet high, in sitting posture. Hundreds of foreigners go to see the image, for it is only an hour's ride from Yokohama. But think of it! The guardian monsters, usually on duty at the entrance gates of sacred precincts, once so fierce in expression and threatening in their hideousness, once so dazzling in gold and gorgeous in coloring, are now guiltless of gilt and the carved outlines lost in decay, while hanging near their remains is a rude sign-board with an appealing inscription admonishing the visitor "whatever [his] land or creed

that he should remember that these grounds are sacred," etc. Inside the "sacred" enclosure are the curio dealer and the omnipresent photographer, and a keeper who for a consideration permits the irreverent stranger to climb into the massive head of Buddha, not to worship the golden image hidden there, but merely to satisfy the curiosity of a nineteenth-century brain as to the reputed contents of the cerebral cavity of an old bronze image before which multitudes have prostrated themselves. Poor Buddha! He is not in the dynastic problem; hence not seriously in ours.

I am not writing in censure of what is, but simply rehearsing facts and indications which have to do with the work of the Christian Church in Japan. All things considered, the policy of the government is remarkably liberal, and the people seem to have no contention with their rulers in that matter. Still there are serious obstacles to evangelization besides that already noted.

The lines between Shintoism and Buddhism were long since lost by the people in the hybrid confusions introduced by the priests. What place has conscience where there is neither a recognized divine voice nor an authoritative code of morals? The prevailing worship in Japan is not essentially religious, and naturally enough it is without a moral code. To be sure, there are virtues recognized by the people as praiseworthy; but neither above nor within is there a bar before which the soul in default feels called to answer. Indeed, the very idea of sin as something essentially heinous and destructive appears to be beyond the grasp of the average Japanese mind. This is illustrative of its esthetic attitude. Unfortunately some of the leaders of thought, among them men who have had to do with the revolution of the country, are students and followers of materialistic philosophy. The ambitious young men who are in the higher-grade schools read with avidity whatever the "advanced" professors recommend as "progressive" — and in the more influential institutions these men have the reins.

I have condensed facts of vast significance in the last few lines. The steamer that is to carry this letter is yonder in plain view taking fuel. I would that even this crude outline of the situation in Japan might impress our people, especially our General Missionary Committee, that we are dealing here with something

MORE FORMIDABLE THAN HEATHENISM.

It is a war of faith rather than of faiths. Our contention is with atheistic Rationalism, as to the head, and with a stolidity of heart resulting from long dominant carnalism. With the Japanese devotion to leadership it is evident that our task is not with the masses alone. We need Christian scholars in this land, as well as evangelists. A Christian was president of the recently dissolved parliament. A Christian has just been offered the secretaryship of foreign affairs. We are to have a fair chance for success. But our own church is not doing her part, whatever may be true of others. Our old work, even, is not fully manned. We should have several new men studying the language — and they should be of our best brain and culture, as well as of consecrated heart. There should be a magazine of "advanced" Christian type, up to date in the best — most intelligent — orthodoxy. It should be maintained by all the evangelical bodies at work in Japan as a joint enterprise, and should be an eclectic, giving translations of the best articles written in English or German bearing upon the latest phases of our controversy with atheistic science and rationalistic theology. In this one thing at least Protestant missionary enterprise should unite and show these ambitious radical thinkers of new Japan, as well as the distracted people, that our faith and ethics, whatever our name, rest upon the same Divine Foundation.

Kyoto, Japan.

NEW YORK CORRESPONDENCE

"CLERICUS."

OUR church year in New York begins "about this time," in September. For three months past very little has been done except to keep open the houses of worship. It is but the truth to say that there is a very much better condition of things in our summer piety than in years past. The official brethren that go away for three months, and are not seen in their churches during that time, make full arrangements to have these home churches open every Sabbath, and supplied with as good preaching as their finances will allow, even though they are not strict Sabbatarians abroad. It is a rare thing now to find a Methodist preacher hereabouts who would think of a month's vacation without a good supply for pulpit and pastoral services. Some of our churches advertise "open house" every night of the week, and a few are open every hour of the day for any one who desires to enter, to rest or pray. The time may come when a Protestant pastor may be as easy to find in his house of worship as a Catholic priest.

There is a marked advance in the aggressive and evangelistic plans of our New York churches. We have over thirty deaconesses employed, and all of our large churches have one or more of this most useful class of workers engaged in visiting the sick and the poor, canvassing for new members for church and Sunday-school, and in all ways acting as the pastor's assistant. It is reported that two deaconesses employed by the St. Paul's Church for six months found nearly a hundred unchurched Methodists, with church letters in their pockets, and children enough to make a fine Sunday-school, and all within a few blocks of their new house of worship, and not interfering with their church neighbors. Five or six of our churches have, or are to have, assistant pastors. All the signs indicate a more healthy and hopeful spirit in our New York city Methodism.

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The first meeting of the preachers on the second Monday of September had for a topic, "Vacation Experiences." The chief address was made by Dr. J. O. Wilson, who spoke of his month in Chickamauga as chaplain of the 14th New York and his experiences in the sick and fever camp at that place among the stricken, dying soldiers. Nothing read in the papers surpassed his awful descriptions of these camps. The old soldiers of the G. A. R. among our preachers were filled with indignation, and did not hesitate to say they never saw such things during the Rebellion. The preachers, as usual, looked at things from the practical side and asked unpleasant questions as to "Who is to blame?" With their knowledge of camp life they did not hesitate to blame the colonels. But Dr. Wilson was too loyal a soldier to blame his own superior officer. The President might turn over the Commission to examine into war matters, and we could easily fill it up to nine or twenty-nine, if he needs as many, who could do the work.

Dr. Buckley, who rose chiefly to defend his old friend, General Alger, is sure the blame is not in the office of the Secretary of War. The Doctor gave us some of his experiences in a new line as a statistician of war news. After declaring most emphatically that no man who has not read from six to ten daily papers knows anything about the war, nor has he any right to an opinion on important matters, then he assured the meeting that after carefully tabulating several hundred cases he found, that at least fifteen out of every sixteen matters reported as war news were false, and that of those he marked true only one out of eight was entirely true. He was as interesting in this as in every new rôle he undertakes.

The preachers have brought home many triumphs in the form of large fish stories, big game killed, great cycle records broken. Several have become experts in photography and tell of wonderful triumphs in this line. There was one story going the rounds, of a General Conference officer who had gotten up a new kodak. His "shots" were into a well-known book containing the pictures and historical records of all the members of the last General Conference. As the brother visits a new place he loads himself from his kodak — that is, he comes to these honored members of that Conference with a familiarity of names and records that is pleasing to them, and gives them a new impression of the importance of their own past history and of the ability of such a busy man to remember names and faces so well. A common side-pocket can easily hold such a kodak, and a glance about the Conference from the platform, and a side look into the kodak and a ready tongue "does the rest."

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We have just lost one of our best known and most honored preachers by the death of Rev. Dr. Albert S. Hunt, who passed away after a very short sickness. He had been sick, a year ago, but counted himself unusually well of late and able to work. He officiated in Hanson Place Church on the previous Sabbath, and was in his office in the Bible House on Thursday. On Friday night he was taken ill, but was not considered dangerously sick until Sunday morning when he died of capillary bronchitis. For twenty years he had been secretary of the American Bible Society, and his stalwart form and splendid face were well known in all our Conferences. He was one of the purest, truest and most loved of all our preachers. He was born of the best old Methodist stock and had a larger and fuller acquaintance with the literature and traditions of our Methodism than any man among us. His library was one of the largest and best selected and up-to-date of any clergyman in New York. He was the friend of many of the leading men of other denominations and was often invited to their pulpits. He was the senior clerical member of the managers of the Missionary Society; he had represented the New York East Conference three times in the General Conference, and was in every possible way honored by his brethren. His funeral was held in the Summerfield Church, Brooklyn, where he attended. He remained single, and at 71 fell full of strength and ability for work. There was but one left of his blood — the only daughter of his only brother, Rev. Andrew Hunt. Bishop Foss was in charge of the funeral, and made one of the most tender and touching addresses we ever heard, saying that he personally owed more to Albert Hunt than to any man, except to his own father and

brothers. Dr. Gilman, the senior secretary of the Bible Society, and Dr. Buckley spoke. A prayer by Rev. Benjamin M. Adams, a dear and life-long friend of Dr. Hunt, was a memorable feature of the funeral.

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The "forward movement" under the lead of Dr. Cadman prospers. The plan of uniting three adjacent Methodist churches to this one strong central church, giving to each a pastor and to all the benefits of the best talent of each separate church — the old circuit system — is working well. If this idea is made to work here, it could be well adopted in several parts of this and other cities. The love that a few old members have had for some dear, venerable church, and the pride of the denomination, have loaded down our Methodism with weak, needy, helpless houses of worship that are supported by charity. Instead of selling the property for a good price and using the money elsewhere to buy and aid new and hopeful enterprises, these useless churches are kept on the roll. This new plan seems likely to solve the difficulties when there is still a supporting, church-attending population. Every friend of aggressive Methodism watches these experiments with great interest. It is believed that there is money in the pockets of wealthy men for methods and men who can bring things to pass. But here we have so many Methodist institutions of a general character that appeal so largely to the same men, that it is difficult to get the needed support.

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We have been so long "in sight" of the payment of the debt on the Missionary Society, we have had such frequent and frantic appeals from the secretaries, there has been such a long-drawn-out show of small methods, that we have grown weary of its being "so near and yet so far." We hope to find it paid after the amount called for is subscribed. It is safe to say that there are several men among the laymen on the Board of Managers of the Missionary Society that could have easily paid half this debt, and ought now for honor and love's sake to step to the front and pay it. Their names are conspicuously wanting on the roll for large amounts; and yet they are managers still.

* *

The new addition to the Book Room in the rear on 20th St. is fast working up, and will afford room for the heavy machines that now shake the present building. The sign "To Rent" is not so prominent as at first, and yet the large salesroom on the first floor is not let. We have the same goodly number of clerks who seem to have plenty of time to wait on the customers that don't come. We have the same splendid superintendent of the floor who does two men's work.

* *

We hear excellent reports from Calvary, and that their new pastor, Dr. Odell, is at his post and giving great satisfaction. Dr. Beller has supplied the church for five months and has proved himself equal to any pulpit of the denomination. He should soon receive a call to some of our large churches.

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The managers of the Missionary Society on Tuesday last elected Rev. W. F. Anderson, of Washington Square Church, New York city, a manager in place of Rev. Dr. McChesney, resigned; and Rev. Dr. C. S. Wing, of Brooklyn, was elected in place of Rev. Dr. A. S. Hunt.

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A vigorous article on the dangers and evils of the Sunday newspaper was read before the New York Preachers' Meeting last Monday by Rev. Dr. J. J. Reed, of Yonkers.

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The death of Rev. Dr. John Hall, pastor of the Fifth Avenue Presbyterian Church of this city, came as a great surprise and was the cause of sincere and general sorrow. No preacher of New York was so well known and highly respected. He had built up a great church by the faithful preaching of the Gospel and by diligent pastoral work. It was a surprise to those who first heard him to find the simplicity of his preaching. He had the wealthiest church of the denomination, that led the Presbyterians in giving, and yet he faithfully declared "the whole counsel of God." His theology was thoroughly orthodox and evangelical. The man was larger than the minister, and the administrator was greater than the preacher. He had great executive abilities and was the recognized head of his church. He was broad and catholic in his sympathies, and was always ready to preach a third time on the Sabbath, in other churches than his own. One of his last sermons was on a Monday morning before our Preachers' Meeting, where he loved to come. The preachers at the meeting last Monday appointed a committee to express to his family and his church our sympathy.

ZION'S HERALD --- AET. 75

REV. R. L. BRUCE.

I met a fair maid tripping lightly along
Some three thousand miles from her home;
Her face was resplendent, her movements as strong
As though 'twas a pleasure to roam.

Her age, she assured me, was threescore and ten
And full half a decade beside.
"Impossible!" cried I. "How can it be when
You look like a blushing young bride?"

She showed me her picture when just a day old,
And there was the date of her birth —
Eighteen twenty-three! "Well, you must be pure gold,
For that outwears all things on earth."

"Say, how do you manage to keep growing young
While every one else must grow old?"
She answered: "The sweet songs of Zion I've sung,
And Zion's glad story I've told.

"For I'm ZION'S HERALD. Just help me along
On mountain and prairie and shore
To tell my glad story and sing my sweet song,
And you shall be young evermore."

Pasadena, Cal.

STRAIGHT TO JESUS CHRIST

REV. T. L. CUYLER, D. D.

I ONCE said to an old friend who attended my church: "I have hoped that long before this you would have taken your stand for Christ." His frank reply was: "So I would if were not a coward." He had not only enemies within, but was surrounded by irreligious associates whom he was afraid to face; he has never become a Christian yet. The famous Charles G. Finney, who had a deep insight into human nature, always aimed to bring awakened sinners to the crucial point — Will you give up your sins and follow Christ, or give up your salvation? He once had a man who was in deep distress kneeling by his side, and as he repeated over the various surrenders to be made he came to this one: "Lord, I will serve Thee in my business." The man was silent; and when Mr. Finney asked him why he hesitated at this point the poor man stammered out: "I'm in the liquor-traffic." He was willing to go a certain length; but when it came to deciding between Jesus Christ and the profits of his sinful trade he drew back and, rising from his knees, he sullenly left the room. Like that young ruler whom the loving Jesus invited to follow Him, he refused to yield, and he "went away sorrowful." If the eye of any unconverted person is resting on these lines, I would most kindly say to him or to her: You have made a great many decisions during your life. Whenever you read in your Bible or hear from the pulpit an invitation to come to Jesus, or whenever your conscience tells you that you ought to come to Him, you decide one way or the other. You become the better or the worse. Every time you refuse Christ you incur fresh guilt, you weaken your own moral purpose, you resist the Divine Spirit, and you diminish your chance of salvation. Every lost battle with temptation leaves you the weaker, and will do so until you set your face like a flint and go straight to Jesus Christ.

The Saviour once said: "No man, having put his hand to the plow and looking back, is fit for the kingdom of God." That word "fit" is not a happy translation; for the original Greek word signifies *well put* or *well placed*. It means firmly set, with a determined and unchangeable purpose. There is no wavering and no half-way work, with the mind utterly undivided. John Bunyan's pilgrim, when he stopped his ears and ran eagerly towards the wicket gate, crying, "Life! life! eternal life!" was "well put" for the straight road to the Celestial City. My old friend in the theological seminary, Thomas Shields Malcolm, was deeply agitated, when a college student, about his salvation. He tells us in his popular tract, "One Honest Effort," that he went to his room and fastened the door, determined to remain till he had obtained the pardon of his sins and reconciliation to God. He fixed his eye on Christ and gave himself up to Christ as his Saviour and Lord. He found peace; and on the next evening he confirmed his resolution by rising before his fellow students and telling them what joy and strength Jesus had given to his soul. Other students were moved, and they, too, set their faces Christward. Malcolm was "well put" for the kingdom of God when he locked that door and determined that he would never retreat until, by the Divine help, he had won the victory.

My friend, you have probably made but small progress towards that life which your conscience tells you you ought to lead. You often think about this vital matter; you often make good resolutions, and, perhaps, offer some earnest prayers. You have made no headway because you are holding fast to your sins, unwilling to cut loose from them. I have seen a steamer at the wharf start its engine, and while the propeller screw was churning the water at the stern the vessel did not move. A stout hawser held it to the pier; as soon as the rope was cast off the steamer started. That vessel was not "well put" for its voyage until it was detached from the wharf and could use its motive power unhindered. It is of little matter what may be the sin that holds you back, so that it keeps your soul from a full, sincere surrender to Jesus Christ. Cost what it may, make a clean breast of it in confession to God, and clean work of it in renouncing the sin. You cannot cling to your sins and cling to your Saviour too. Up to this time you have failed, and you will continue to fail as long as you try to "serve two masters."

At the very point where the Holy Spirit is pressing upon your conscience to take a step or perform a duty, right there you must yield. That is the decisive point. When Christ pressed closely on the young ruler to quit his estate and come and follow Him, the young man drew back, because he would not cut loose from his selfishness. That poor rich youth was not "well put" for the noble career of discipleship which Jesus held out before him. He would not secure heavenly treasures by abandoning earthly treasures, and so he made the great refusal. Compare him with Matthew, the tax collector, who quitted his toll-booth, and won afterwards his place of immortal honor in the forefront of the New Testament. It was short work with him. He "left all, rose up and *followed Jesus*." He left his old business; he left his spiritual errors and blindness; he left his worldly aims and worldly heart behind him. He found a new calling, and peace of conscience and a field of amazing usefulness as a disciple and sacred chronicler. He found a friend, and, finally, an everlasting crown.

THE FAMILY

SOME DAY

EMMA A. LENTE.

Empty-handed and alone,
From the places we have known,
From this life so well beloved,
From the comrades tried and proved,
From our dear familiar ways,
We must go, some day of days.

We shall leave great deeds undone,
And the heights of fame unwon,
Plan and promise unfulfilled
When the busy wheels are stilled;
Heedless then of blame or praise,
We shall be, some day of days.

We must haste with work and play,
Haste our gracious words to say,
Haste to gather sheaves of wheat,
For the wings of Time are fleet,
And our journey through the maze
Will be done, some day of days.

Friends, dear friends, so true and tried,
While we journey side by side,
Show us now your love and care,
With our frailties kindly bear;
If you have a thought of praise,
Tell us ere that day of days.

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

"There are many and many around you
Who follow wherever you go;
If you thought that they walked in the shadow,
Your lamp would shine brighter, I know."

* * *

Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your might. — *Phillips Brooks.*

* * *

Bring God down into your heart. Embalm your soul in Him now, make within you a temple for the Holy Spirit; be diligent in good works, make others happier and better. — *Amiel.*

* * *

A man must not choose his neighbor; he must take his neighbor that God sends him. In him, whoever he be, lies hidden or revealed a beautiful brother. The neighbor is just the man who is next to you at the moment. This love of our neighbor is the only door out of the dungeon of self. — *George Macdonald.*

* * *

Heaven will be full of surprises. It will be one of the joys, those constant surprises, as the friendships of earth are renewed, and as we enter into new and larger and sweeter fellowships with those cherished in memory, whose names are as household words. I have no doubt that all the avenues of knowledge which we have here on earth will be ours in heaven. There will be eyes to see, ears to hear; there will be hands that can clasp, lips that can speak. The friendships of heaven constitute one of its noblest attractions; and these are to be perpetual, constantly uplifting and ennobling. — *A. J. F. Behrends, D. D.*

* * *

Nothing can make us unlive the happy golden years when we walked side by side with those who are now in their graves. Nay, if we could have looked forward, would we have refused our marriage vows because in the course of years one would be taken and the other left? Would we have preferred to go through the world childless, because the sadness of a little grave may for a moment seem worse than the stillness of an empty nursery? Would we have no joys in life, lest haply we lose them? Shall we refuse to love, because in front of us is the tomb? No, no! The heart says no. The reason says no. The conscience says no. — *Bishop Thorold.*

* * *

The purest lives I have known have not been those carefully screened from the world, but which, coming up in it, have kept themselves unspotted. The sweetest and truest have grown and ripened under conditions, you would say, most hostile, but which have been wrought into the means of a grandly elevated faith and life. — *J. F. W. Ware.*

* * *

When trees grow so that their branches are mostly on one side, we never restore branches to the deficient side by cutting the opposite side. We cut the most barren side, and there nature in seeking to restore what we cut, drives out new buds and branches. So the gardener knows that where he puts his knife there will follow the fruit of the tree. And blessed are they whom the Heavenly Husbandman prunes, that they may bring forth more fruit, if, when He cuts, there is a bud behind the knife. But woe to them who, being cut, have no bud to grow, and are more disbranched and barren from being pruned. — *Henry Ward Beecher.*

* * *

To be a helper of joy one must be sympathetic and unselfish. There's none too much joy in the world; some of it has to be helped on and eked out, or some people will have little enough. Those who do not know how to enjoy life ought to be shown how and helped to do it, by way of finding the sunny side, when they forget to look, or grope in vain.

But one of the most effective ways of helping joy is not to spoil it by refusal to share it. When the cup runs over, there should be somebody to catch the overflow. Joy bubbles into speech, and somebody must listen. It may not be easy and comfortable to do this when one is inclined, instead, to brood over one's own unpleasant experience, and to resent another's exuberant gladness; but the command to rejoice with those that do rejoice, is not conditioned upon our feeling like it. Crowd out other feelings to make room for sympathy in others' joy, and the joy itself will crowd in. We may be oftener asked to listen to a tale of woe than to a song of gladness; but, when the chance offers, let us be helpers of joy; for, —

"All the angels would be glad,
If, in the world He built,
Although there must be some things sad,
No drop of joy were split."

— JULIA H. JOHNSTON, in "Bright Threads."

* * *

What you love, what you desire, what you think about, you are photographing, printing, on the walls of your immortal nature. And just as today, thousands of years after the artists have been gathered to the dust, we may go into Egyptian temples and see the figures on their walls, in all the freshness of their first coloring, as if the painter had but laid down his pencil a moment ago, so, on your hearts, youthful evils, the sins of your boyhood, the pruriences of your earliest days, may live ugly shapes, that no tears and no repentance will ever wipe out. Nothing can do away with "the marks of that which once hath been." What are you painting on the chambers of imagery in your hearts? . . . Everything which you do leaves its effect with you forever, just as long-forgotten meals are in your blood and bones today. Every act that a man performs has printed itself upon his soul; it has become a part of himself; and, though, like a newly-painted picture, after a little while the colors go in, why is that? Only because they have entered into the very fibre of the canvas, and have left the surface because they are incorporated with the substance, and they want but a touch of varnish to flash out again. — *Alexander Maclaren, D. D.*

* * *

If one poor burdened toiler o'er life's road,
Who meets us by the way,
Goes on less conscious of his galling load,
Then life, indeed, does pay.

If we can show one troubled heart the gain
That lies always in loss,
Why, then, we too are paid for all the pain
Of bearing life's hard cross.

If some despondent soul to hope is stirred,
Some sad lip made to smile,
By any act of ours, or any word,
Then, life has been worth while.

— *Ella Wheeler Wilcox.*

AS THE ROSE

SALLY CAMPBELL.

THE white-haired pastor ran as nimbly as a boy up the stairs to the invalid's room. Dora Houston's thin white fingers looked thinner and whiter as he gathered them into his broad palm in a hearty handshake.

"Well, how do things go today?" he asked.

Dora tried to smile, then gave up the attempt, and shook her head wearily.

"Discouraging, are they?" he said, his rugged face softening into a wonderful gentleness. "My dear girl, I am sorry."

"O Mr. Dean!" cried Dora, "I am so tired of doing nothing! I long to be at work. I long to be either alive or —"

Something in the preacher's face stopped that last word. Dora was ashamed of it.

"You are alive," he said.

"Only half," responded Dora, surprised that his speech should be so obvious.

"You are one of the most alive persons I know," insisted Mr. Dean. "And you are responsible for the fact that you can do more living in half an hour than many of us can in double the time."

Dora was too astonished to answer.

"What is this about not being at work?" Mr. Dean went on. "What are you doing?"

"Sleeping, and physicking, and nursing my woes."

"The first two are excellent symptoms, but the last is decidedly bad. I must leave you a prescription."

"Ought there not to be," Dora ventured to ask, while he was getting his pencil and note-book from his pocket, "a good many more symptoms to make me such a vital creature as you were describing just now?"

"There are plenty of them. I haven't time but for one, as there is a five-mile drive waiting for me. Maidie Benson said to me the other Sunday, 'I always knew that Dora was stronger-minded than the rest of us girls, but I never knew how sweet she was until these last months. How quickly she has learned how to be ill?'"

"But you know I haven't!" protested Dora.

Her visitor, however, was gone, leaving the tiny leaf from his notebook in her hand. But it was some time before Dora could look at it. Her eyes were too dim, and her heart too full, over what Maidie had said.

"How could she? 'Strong and

sweet,' — what a lovely way, to be! I wish I was like that. I do wish I did know how to be an invalid. I will learn. I will."

Presently she straightened up on her pillows, and looked about her as though eager for some means by which to begin her education at once. Her glance fell on the slip of paper left by Mr. Dean. He had written on it a reference to Matthew 14 : 15, 16.

Dora found the place in her Bible, and read the words over carefully twice: "And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals. But Jesus said, They need not depart; give ye them to eat."

"Yes, I know," Dora thought, hesitatingly. "At least of course I have heard those verses talked about, over and over and over. I know that they apply to me in general. They do in particular, but not so particularly in particular as I thought what Mr. Dean gave me would."

Mr. Dean came in again in the evening.

"Have you taken my prescription?" he demanded.

"I don't know whether I quite understand it," said Dora.

"Where is it?

He took it, and drew a faint pencil mark under certain words before handing it back to her. Then he went downstairs to talk to Mr. Houston.

Dora read what was underscored: "This is a desert place." A sudden wave of self-pity and bitter rebellion and longing swept over her, and she pushed the paper from her and buried her face in her hands. Poor Dora! She felt that she was in a desert place indeed.

But soon better thoughts came.

"How wicked I am! If Mr. Dean knew what I was doing with his prescription I am afraid that he would give up the case. No doubt the disciples just took it for granted that it was out of the question to feed anybody in such a bare region. And that is exactly how I have been feeling. I have tried so hard to be resigned to doing nothing. And according to this it was all wrong, the greatest mistake I could have made. I hope so. I see the theory now, but where is the practice? I wonder whether I have any loaves. I wonder if everybody hasn't. How am I to 'go and see,' I wonder?"

The next morning while Dora was still "wondering," Martha put her head in at the door.

"Your mother isn't home, is she, Miss Dora?"

"No. Who is it?"

"That little Freddy Murphy that makes the fires at some of the societies. He wants his pay."

"Mother is out. He will have to come again."

Martha was withdrawing down the passage, when a sudden idea came into Dora's mind. She smiled a little to herself.

"I am going to try making a literal translation. He need not depart."

So Freddy was brought in, and sat down in a very subdued and well-behaved manner on the edge of the chair pointed out to him.

"This is the rest of the translation," thought Dora, picking up a plate of gayly colored sticks of candy, and holding it out to her guest. She shivered a little when she saw his dirty little hand.

"But never mind. He will take all he touches."

Freddy helped himself, deposited the piece in his pocket, and solemnly wriggled back into position on the chair.

"I thought I should like to get acquainted with you," said Dora. "I feel very lonesome here sometimes by myself."

"Is that so?" responded Freddy.

Then Dora asked him the usual round of questions concerning brothers, sisters, schoolmates, lessons, etc. By and by he grew more communicative, and began to enlarge upon the exploits of a certain "Jim."

"Is Jim a nice boy?" Dora inquired at last, doubtfully.

"Well, no'm, he ain't very nice, I guess. But then, you know, I ain't either, myself."

Dora tried not to smile at his whimsical look.

"Wouldn't you like to be a nice boy?"

"Yes'm," said Freddy, politely, if a little coldly, his glance wandering to a far corner of the room.

Dora was turning it over in her mind how she ought to proceed next, when suddenly Freddy volunteered to broach a topic.

"You've got a heap of books in here, haven't you?"

"Yes, indeed, a good many."

"And pictures through the whole of 'em, most likely?"

"Through some of them. Do you like pictures?"

"First rate," said Freddy, decidedly.

"Well, now, let me tell you," said Dora, seizing on the happy inspiration. "When you come back this afternoon to see mother, you bring Jim with you. I have a beautiful picture-book that belonged to my grandfather. He used to show it to me, and tell me the most delightful stories about it."

"Any about Indians or going to sea?" interrupted Freddy, whose interest had been rising from the first word.

"Yes, both."

"You haven't forgotten them since, I suppose?"

"Indeed I have not. I can remember the very words in a good many parts. Bring Jim, and we will all look over the book together.

Freddy rose to his feet. "You mean it?" he said, with the air of taking precautions.

She assured him that she did, and he left at once, evidently desiring to confer with Jim.

In the afternoon he returned alone.

"Jim wouldn't come. He said pictures were all right, and stories were all right, but he was fooled if there wasn't something more to go with them. He said you were a schemer; he knew the sort."

Dora laughed. "Well, never mind. You and I will look at the pictures without him."

They were very attractive pictures, and the stories were equally so; and if a moral was slipped into more than one of them, it was so deftly done that Freddy did not resent it. Dark came on before they had half finished the book. Freddy eyed the other half wistfully.

"Ain't they grand, though?" he said, in general commendation. "I never knew any to beat them."

"Do you think Jim would come with you some time and look at the others?"

"Would he! If he wouldn't, he isn't Jim any more."

He came. And now I have told you how Dora's mission began. I wish that you could see the hordes of boys that overrun her sitting-room, nowadays, and how at home they are there, and how at home they are getting to be with things lovely and of good report.

She told Freddy and Jim not long ago about how it all started, and showed them her treasured scrap of paper, with the faded pencil marks on it.

"That book," she said, pointing to a big, flat, green volume on the bookcase shelf, "that picture-book of my dear old grandfather was the only loaf I had."

"Jim and I must have been the two small fishes," said Freddy, who knows a good deal more Bible than he once did.

Dora repeated this speech to Mr. Dean, and he said: —

"It reminds me of some other Bible words. Dora, dear child, do you thank God every day you live that He has made you a fisher of boys? You ought; for there is no greater work to be done in all His kingdom."

Princeton, N. J.

DEVELOPED PHOTOGRAPHS

WE have come back from a day's outing this beautiful weather, taking our camera for a companion. It is a quiet-looking black box that one would not especially notice anywhere, but it contains what is very precious to us, bits of scenery that we have caught in the day's tramp — a bridge of wonderful masonry, a bend in the river, with luxuriant overhanging foliage, a boat rocking among the lily-pads. Now we will go upstairs to our developing-room and see what success we have had with our "snaps."

In the glow of our red light we open the box, unroll the film spooled there, and cut off a square — one picture. We plunge it into the tray of developing fluid, turning it and keeping it in motion. It is just a blank gray. There! see that dark spot coming out. That is the high light, the sky; next comes the water. Little by little the lights take their places as shadows, and then we are ready to put our film into the tray of "hypo," from which we take it every little while to inspect its beauties, and lastly plunge it into a pail of water to thoroughly rinse it.

What have we done in our half hour's work tonight? We have transformed a blank white square of film into a bit of black and white and gray that shows us a stretch of river, the gleam of the sun on its ripples, the shore bordered with gnarled trunks of trees with their wide arms stretching down to the water in leafy beauty. What was a blank half an hour ago is instinct with beauty now. And yet the picture lay concealed in the white square, every tracery of leaf and cloud, just as the sun had printed it there, only it was waiting for the strong chemicals to bring it out to view.

Does not that make you think of our characters? Each day that we live we are printing good or bad thoughts and impulses and desires on our hearts. Perhaps no one notices

it, and we may not think about it ourselves, but today is surely making its impression on us for better or worse. It may be hidden for a long time, but sooner or later some crisis time in our lives will act as the "developer" to bring out into full view what lay beneath. What are we photographing on our inner lives, then, today? Let it be pure thoughts, high aims, loving impulses, earnest, Christ-like deeds, if the developed pictures by-and-by are to be beautiful. — *Selected.*

IN ARCADY

Not a movement, not a murmur in the wind;
Not a bird-note, not a whisper in the air;
Not a fancy, not a feeling in the mind,
But the one thought, "It is very, very fair."

And the perfume, what a perfume, of the pine!
And the azure, what an azure, there below,
Where the waters in a long and creamy line
Come in wavelets! Ah! the ocean has its snow.

Oh, the beauty of the downward-dropping rills,
As they fell, or seemed to fall, without a sound!
The enchantment, old enchantment, of the hills,
With the mystery of silence all around!

As if spirits of the mountain and the deep,
Fancy's loveliest creations, still were there,
Who might wake up any moment from their sleep,
Nymph and naiad, beauty's semblance, yet more fair;

Something dearer than the stillness of the wood;
Something livelier than the radiance of the green;
Who might teach us in a voice we understood,
That a heart is there in Nature, though unseen;

That a mother's heart is beating in her grace;
She hath wisdom, she is wonderfully wise;
There is purpose in each wrinkle of her cheek;
Love is lurking in the glances of her eyes.

And the wildness has departed from her life;
Peace is shining on her battlefields of old;
Here the mountain tells of earthquake and of strife;
There the valley has its cornfield and its gold.

So we lingered, till the landscape seemed to blend
With the golden haze of sunset far away;
And we knew not the beginning from the end;
All was passing with the passing of the day.

All was passing, yet it cometh oft again
In the evening, like a well-beloved guest,
That remembrance of a beauty without stain,
Of a world just for a moment at its best.

— *The Spectator.*

HER NARROW LIFE

THE wind upon the prairie in western Iowa is very businesslike in its methods. It is, indeed, so very thorough and practical in its chosen vocation of shaping and shifting snowbanks or throwing clouds of dust into the air, that all travelers, when possible, give it unquestioned right of way by seeking shelter from its rude blasts.

During one of its recent furies young Mrs. Nellie Brown, while awaiting her husband's return to dinner, drew her chair near the comfortable heater, and, taking a paper from a stand near by, read with deep interest a sketch from the pen of a gifted writer, who pictured the grandeur of old ocean, as witnessed by her in a late visit to the shore. The paper dropped from Nellie's hands. She leaned her head wearily against the chair-back, while tears sprang to her eyes. Her life seemed so narrow — this homely, every-day life.

"If I could but have money and leisure to travel and see some of the wonders of nature and art; to witness with my own eyes God's handiwork in mountain, valley and sea; to stand on the very ground where He stood in the Holy Land, I feel that I could then spend my life in profitable service for Him — work that counts for Christ." Thus she thought, discontentedly.

"It is hard to be so poor," she remarked, half audibly, smiling at the absurdity of the thought, "that one can scarce maintain herself a true Christian. I could not give a subscription to the missionary cause this winter unless I denied myself a new cloak, and it seems as if people snub me for looking shabby. This has made me angry and resentful."

Nellie's naturally cheerful countenance resembled an April day as her wounded pride found vent in tears, although there was the suspicion of a sunny smile in the appearance of the usual dimples around her mouth, as a sense of the ludicrous got the better of her.

A loud knock at the door caused her to hastily wipe traces of emotion from her face. Responding to the rap, a young foreigner, a peddler, stood panting for breath as he put his heavy pack inside the door, and, seating himself on the nearest chair, said briefly: "Bad wind. Tired."

"Yes," assented Nellie, pleasantly. "It must be hard traveling on foot today." Then noticing how wearied he was and that his dreamy brown eyes were sad, added: "It is just noon; will you have dinner with us?"

A look of surprise and gratitude flitted over his swarthy face as he replied, "Yes, thanks; very kind."

"Where are you from?" asked Mr. Brown, who had entered shortly after the stranger.

"Damascus, in Syria," was the prompt reply; "came when I was sixteen."

Nellie was lifting vegetables from the stove. "From the old world of the Bible?" she said with surprise, looking upon her guest with augmented interest. "Tell me about your home," she continued. "I long so much to see those interesting places."

The peddler raised his dark, intelligent eyes to the fair face of his hostess.

"I vill try, ma'am, though I not much speak your language." Then he told, in his quaint, broken way, of the fruits and scenes of Damascus, of Bethlehem and the manger — claimed by the monks of the convent located there, to be on the very spot where Christ was born. He then spoke of the political situation and the school system of that land, making comments favorable to our own country in contrast with it.

"What is your religious belief?" was asked, as he finished speaking.

"Greek Cat'olic," was the reply. "We not believe like t'e Cat'olics here. No pope; and t'e priests marry."

The meal ended, all returned to the sitting-room, when he asked, "Vat vill I pays you? Shall I pays you in towels or somet'ing?"

Nellie paused a moment. She was thinking of language so simple that this stranger in a strange land should readily comprehend it. Then she said quietly: —

"We do not want pay for your dinner. We believe in the same Jesus, whose manger cradle you say you have seen. This makes you our brother. When you were tired and hungry we were glad to give you rest and food for His sake."

The young man's face actually turned pale with emotion. He seated himself on the couch as if overcome.

"Do you know," he said, brokenly, "I am here ten year, all alone. No one before this did said to me, 'Jesus,' or take my hand to said 'broder.' Lady, I t'ank you. T'is country to me vill seem so tifferent now. Ven I sit by t'e roadside to rest, I vill t'ink, In t'is new vorld I am not alone, for one did said to me 'Jesus' and 'broder.'"

The statement seemed almost incredible to Nellie. "Where," she asked herself, "is Christian America's proud boast now, with her multitude of churches and myriads of Christian workers, that a mere boy of sixteen years should seek her hospitality and wander through her streets and on her country roads for ten years with not a soul to extend the hand of fellowship, or comfort the homesick heart by pointing him to our common Saviour? Surely, there is a wide field of missionary work at the very door of the most humble worker!"

Her guest moved toward the door, then turned with a hesitating, yet deferential manner.

"Vill t'e lady tells me her church?"

Nellie spoke the name of her church, adding, "All Protestant churches do work for Christ."

His answer was very earnest: "Ven I stops over Sunday in a town, I goes to your church, 'cause you did said 'Jesus' to me. Sometimes," he added — and there were manly tears in his eyes — "I t'inks I dies for kind word — for some one to have interest in me."

Nellie was awed at the intensity of his feelings. She thought of how she had longed to stand on holy ground; surely, this was holy ground upon which she now stood, for it seemed that God had chosen her, weak and unworthy as she was, to be instrumental in leading this poor wanderer, this homesick soul, into a haven of rest.

The young people's meeting of the next Sunday evening was spoken of by many as "so very interesting." It was Nellie's turn to lead, but her shabby cloak did not have any place in her thoughts as she commented earnestly on the text, "Let your light shine," urging her young friends never to lose an opportunity to speak for Christ, or do a kind deed unto the least of them "In His Name." — INEZ E. BARR CORNISH, in *Union Signal.*

HEALTH HINTS

Tomatoes and Cancer

Dr. Andrew Wilson, of London, writes thus: "I have received several letters of late reiterating a question I might well be tired of answering, 'Do tomatoes cause cancer?' But for the fact that one takes a pleasure in stamping one's foot on a misleading statement calculated to prejudice people against a vegetable food which is entirely healthful and safe, I should grow weary of asserting that not a jot or tittle of proof has ever been offered in support of the outrageous statement noted above. One might as well allege that cabbage causes cancer, for there would be no more proof to be had concerning the tomato myth. I can only repeat that the tomato is an excellent vegetable enough, and may be partaken of by those with whom it agrees without any fear of its initiating any disease whatever."

What are Ptomaines?

Often we hear of persons poisoned by eating tainted meat, fish, cheese, canned flesh of any kind, ice cream, etc. The poisons in these articles are called ptomaines, from a Greek word signifying "a dead body." They are produced in the dead body by putrefaction. Ptomaines are alkaloidal in their nature, like the vegetable alkaloid, strychnine, etc. Not all ptomaines are equally poisonous. They are formed also in the living body whenever the stomach is out of order, and by the normal processes of the body when the tissues break down with labor, but they are usually eliminated quickly by the depurating organs. They are formed also during fevers, contagious diseases, cholera, etc., and if depuration does not go on through the skin, lungs and kidneys suffi-

cient to keep them from accumulating in the system, the person may soon die. It is probable that sick headache is due to ptomaines formed from the albuminous elements in our food. Those who use principally food from the vegetable kingdom and keep themselves clean interiorly as well as exteriorly, suffer little. It is believed that the Turkish bath brings them out of the system most quickly, and those who suffer from slow poisoning and depression from their accumulating in the blood are relieved by the use of this agency. — *Journal of Hygiene.*

A Hint for Thin People

It is a good suggestion that bread ought to be cut very thin for consumptives, dyspeptics and nervous, thin persons who need to put on more flesh. The advantage appears in the fact that one will eat as much butter on a thin slice of bread as on a thick one, and the patient is thus induced to eat more of the fat which is so desirable. — *Congregationalist.*

Use Plenty of Water

It is a reputed saying of Dr. Austin Flint, Sr., "Plenty of water, plenty of water, outside and in, for health." Quite in contrast with the old method, water in its various uses is becoming a familiar cure-all. (It must be confessed human beings are much like a flock of sheep, who blindly follow the leader over the wall, or withersoever he may take them.) However, there is doubtless much to be said in favor of water drinking and bathing, one of the most popular uses being that of drinking a certain amount at stated times per day, either hot water, cold water, or mineral water of some particular brand. Most authorities agree that the majority of people drink too little water for the needs of the system, while some physicians of high repute insist also that it is not the temperature or the brand, but the pure water alone that is beneficial. At any rate, we have all seen wonderful cures resulting from the regular and persistent use of water. I recall a young girl, slender, pale, delicate, with little appetite for food, and very little interest in life, whose days were heavy and spiritless, and whose nights were unrestful, who had exhausted the value of many different patent medicines in her effort to restore her system to a normal condition. She was induced by her physician to try pure water as a remedial agent. "Do not be discouraged," said he, "if for a month you do not feel the particular benefit, and I am sure, if you persist in it according to my directions, you will find relief. Discard all drugs, and directly after each meal, drink, rather slowly, two glasses of pure, cold — not ice — water, and before going to bed the same amount. It may be difficult at first to swallow the whole quantity, but keep at it and you will finally do it." Directions were perseveringly followed, and the result was certainly wonderful. For some weeks there was hardly a perceptible improvement, but in five or six months a change so marked had been effected that one could hardly recognize the frail girl of the half-year previous in the rosy, plump, energetic, perfectly well and happy girl who had so courageously taken this simple cure. — *Examiner.*

Laughing at One's Misery

Laugh at everything, especially your own ailments; they disappear before a hearty laugh like dew before the sunshine. Never talk, read, think, or see anything sad or harrowing, unless it is an imperative necessity. Never overtax your strength. Don't worry, but, above everything else, sleep. Sleep whenever you feel sleepy. My sleepy time is midnight, therefore I make midnight my bedtime, and have a restful, unbroken sleep until morning. If I go to bed at 10 or 11 o'clock, sleep stays with me till 4 or 5 o'clock, and then, when the system is at its lowest ebb, horrors begin to stalk. Every sin of omission and commission rises up and shakes its gory locks at me; when dawn breaks the phantoms flee, leaving me a nervous wreck. Don't do it, my sister; don't lie awake and think! Go to bed, and sleep. Bed is the place to sleep — not think. Read or write pleasant thoughts till the eyelids droop. Never mind if it takes them till the "wee small hours" to ask for rest. — A. C., in *N. Y. Tribune.*

BOYS AND GIRLS

HIS CHOICE

See, here in my hand is half a dollar
And five bright pennies, all in a heap.
Put on your thinking-cap, little scholar,
Which of them do you choose to keep?

Five bright new pennies all in a row —
Just one half-dollar and that one dingy!
"Why, *of course*," little scholar said, "you *know*
I'd choose the pennies, if 'twasn't stingy!"

— ANNIE HAMILTON DONNELL, in *Youth's Companion.*

LUCY BROWN'S HOME

EMMA C. DOWD.

LUCY BROWN and her aunt were new-comers at Willow Springs, and the other children who were boarding at the Cheney House were talking Lucy over.

"She isn't a bit pretty!" asserted Blanche Purley.

"You mean that she isn't as pretty as you," laughed Chester Peck. "But 'pretty is that pretty does' — that's what my grandmother always tells me."

"You'd better remember it, then," retorted Blanche, pouting.

"I guess she's nice, anyway," Annie Redfield hurried to say.

"Annie stands up for anybody, no matter who she is or where she comes from," said Blanche's sister Maud; "but I don't intend to have much to do with Lucy Brown. Brown's an awfully common name."

"I shall ask her to go down to the pond with us this afternoon," said Chester, always ready to do anything that would annoy "the proud Purleys," as he dubbed Maud and Blanche.

"She'll spoil all the fun," grumbled Maud.

But if Lucy Brown's presence marred the afternoon's pleasure for two, everybody else was in fine humor, and the new-comer lost her shyness and seemed to enjoy herself as well in her plain percale frock as if she had been dressed in silk and embroidered muslin like the Purley sisters.

Lucy Brown's simple frocks, however, were the cause of much unfavorable comment from Maud and Blanche and a few others, and it was not long before it came to be generally believed among the children that Lucy was too poor to dress expensively, and she was looked upon with pity or scorn by those who wore prettier clothes than she.

"I presume she lives in one of the lowest alleys of Rathford," said Maud, with a curl of her lips, "and probably she is sent here by some rich lady — just as they send New York children out in the country."

This opinion was greeted with laughter and incredulity when it was first heard, but nevertheless it had its effect, especially when Maud triumphantly challenged her playmates to recall a single instance when Lucy had spoken of her home or her family in a way that would throw any light upon the question. But, despite the belief in her poverty, Lucy was liked by nearly all the boarders at the Cheney House. Her bright, happy ways and her invariably sweet disposition counterbalanced the influence of the Purleys, and there was real sorrow when Lucy said good-bye.

A few days before she left, Maud and Blanche courted her companionship, and after her departure the reason for this was made known.

"We're going to find out about her!" announced Maud. "We got mamma's permission to stop over a train or two in Rathford when we go home — you know it's only about twenty miles from us. We told Lucy that we were coming to see her! She looked surprised, but she was polite — you know she always is; and she said if we'd let her know, she would meet us at the station. I expect to be ushered into a dingy old tenement house! We'll write and tell you all about it, for none of you are going home yet awhile. I presume she thinks we won't come, but we wouldn't miss it for the world."

A week later the following letter was received at Willow Springs: —

DEAR MARGIE: You ought to have been at Rathford last Tuesday! Blanche and I stopped over as we expected, and found Lucy waiting for us. She took us to her house in a carriage — the most beautiful one you ever rode in, all lined with blue satin, with a driver in livery! We supposed it was a public hack, but come to find out it was her father's — think of it! We drove into a park, and Blanche said, "Is it a long ride to your home?" And Lucy said, "Oh, no; here we are!" And, if you'll believe it, we stopped right there in front of an elegant house, more beautiful than you ever saw; and the inside just like fairy land! We said, "Why didn't you tell us you had such a lovely home?" and she said her mother thought it wasn't in good taste to talk about one's home and friends when one was away — think of it! But her mother is just as sweet, and we are invited there to spend a day next vacation; and, oh, we wouldn't have them know why we stopped over for anything! So don't you ever, ever tell! We had a splendid time, but we haven't gotten over the surprise of it yet.

Yours in haste,
MAUD PURLEY.

P. S. Mamma says if she had known why we stopped over she wouldn't have let us do it; and we aren't ever going to judge folks by their clothes again. Mamma says it isn't right, and that, besides, you can't tell, and we think so, too.

Meriden, Conn.

Always
"good luck" with
Cleveland's
Baking Powder

Epworth League Department

Edited by REV. F. N. UPHAM.

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Stand by the Home Church

If the same amount of time, energy, ingenuity, money, and prayer, now put into the planning, managing and attending of conventions, were expended upon the home church, the results would be astonishingly large. We feel confident that all too many are looking for "some great thing" to do, forgetting that fidelity at home is a prime and never-to-be-obsolete virtue.

No Failure

The present system of Gospel preaching and world evangelization is not to be a failure. The dispensation of the Holy Ghost is not merely to "hold the fort" till the coming of Jesus shall make efficient the struggling and waning Gospel. Such a theory, though held by many pious people, dishonors Christ who declared it was *expedient that He should go away*, belittles the inspired Word of God and the ordained ministry thereof, and disparages the Holy Spirit by whose power the Almighty God works His gracious will. The following stirring and eloquent words from the lips of the late Bishop Simpson are pertinent: —

"Nor must we be diverted from our work by any suggestion that society cannot be reformed, or that the Lord Jesus will visibly come to cut off the wicked and to reign as temporal king. I have respect for good men who teach this doctrine, but none for the doctrine itself. Analyzed, it shows a lack of faith in the power of God's Word; a spirit of indolence that is unwilling to face calmly and patiently the thought of long ages of toil and sacrifice, a spirit of vengeance, that calls for fire to come down from heaven. They think it easier to kill men than to convert them."

Biblical Allusions in Shakespeare

We present a few from very many that might be chosen. The Bible was the great bard's chief source of inspiration both as to imagery and expression. Our Literary chairmen will do well if they cultivate a closer acquaintance with the Scriptures as the world's masterpiece of literature, and show the indebtedness of great writers thereto: —

When we mean to build
We first survey the plot, then draw the model,
And when we see the figure of the house,
Then must we rate the cost of the erection.
— *King Henry IV.* (Part II., Act 1, Scene 3).

With his own sword,
Which he did wave against my throat, I have ta'en
His head from him.
— *Hamlet* (Act IV., 2).

O, my offence is rank, it smells to heaven;
It hath the primal eldest curse upon it,
A brother's murder!
— *King Richard II.* (III., 3).

And one that is as slanderous as Satan?
And as poor as Job?
And as wicked as his wife.
— *Merry Wives of Windsor* (V., 5).

The devil can quote Scripture for his purpose.
— *Merchant of Venice* (Act I., Scene 3).

Satan, avoid! I charge thee tempt me not.
— *Comedy of Errors* (Act IV., Scene 3).

Our content
Is our best having.
— *King Henry VIII.* (Act II., Scene 3).

Though some of you, like Pilate, wash your hands
Showing an outward pity; yet you Pilates
Have here delivered to me my sour cross,
And water cannot wash away your sin.
— *King Richard II.* (IV., 1).

Christ's dear blood, shed for our grievous sins.
— *King Richard III.* (I., 4).

We'll set thee to school to an ant.
— *King Lear* (II., 4).

There is no darkness but ignorance, in which thou art more puzzled than the Egyptian in their fog.
— *King Henry IV.* (IV., 2).

I am no great Nebuchadnezzar, sir; I have not much skill in grass.
— *All's Well That Ends Well* (IV., 5).

A Daniel come to judgment.
— *Merchant of Venice* (IV., 1).

Thou art a traitor —
Off with his head! —
I will not dine until I see it done.
— *King Richard III.* (III., 4).

Take that; and He that doth the ravens feed
Yea, providently caters for the sparrow,
Be comfort to my age.
— *As You Like It* (II., 3).

"Not Iscariot"

Judas, the faithful apostle, finds that he must carry a heavy mortgage upon his own good name because of Judas the traitor. The legacy of a good name — how priceless its value! "A good name is rather to be chosen than great riches." Likewise, how wretched the burden of an infamous name! Some men can live down the opprobrium, but the fairest character is clouded by the unholy bequest. A vice-president of the United States had his name changed when he became of age so that he might clear himself from the entanglements of an unpleasant and unsavory family history. How powerful the incentive to a good life is found in the fact that "the memory of the just is blessed!" Just as clear and strong is the warning against a life of sin in that "the name of the wicked shall rot." Wretched man, betrayer of his Lord! His bargain a miserable blunder, his sin an awful crime, his name a synonym of infamy, and what, perhaps, is the worst of all, a good man of the same name must always explain, saying, "Not Iscariot!"

Spiritual Work

REV. H. E. FOSS, first vice-president, sends some very pertinent suggestions for the Leagues in the Spiritual Work department, referring especially to our soldier boys and revivals: —

EPWORTH LEAGUE SOLDIER BOYS.

A great many of our members enlisted in the army or joined the navy at the beginning of the war, and while something more than one-half the volunteers are to be mustered out, we shall still have an army of about 100,000 men, among whom will be many Epworth Leaguers, and it is evident that for at least the enlistment term of two years they will be in camp or barracks in this country or in one of our acquired islands. These young Christians will have not a few homesick hours and their thoughts will often travel back to the home land, and they will attend many a League meeting, *in spirit*, as long as they retain the freshness of their spiritual life. But almost everything will conspire to make them less sensitive to spiritual influences and to render more or less pronounced backsliding easy.

In the large camps where many thousands of volunteers have been gathered for a few weeks before going to the front, extraordinary measures have been taken by evangelists and Y. M. C. A. workers, which have not only kept the boys who were Christians from falling, but led hundreds of others to Christ. When the army settles down to its regular life at home or in the acquired territory, these extraordinary efforts will quite likely cease. Now let every League having a member in the army keep in constant touch with him. See that some one writes a weekly letter, keeping him informed as to the religious and social activities of the home chapter, and, in return, soliciting a weekly testimony to be read in the League or church prayer-meeting. Send him something helpful to read now and then, and in every possible way let him know that the whole society is interested in him, and it will be a hard job for the devil to get that fellow.

Two parties will be blessed by this ministry — the boy at the front, and the League at home. The knowledge that the whole League at home is watching his battle with the temptations of army life, will brace him tremendously in the fight. It is a great thing to know that some one is watching you with a deep personal interest.

RETURNING SOLDIER BOYS.

Thousands of volunteer soldiers will soon be discharged; many have been already, and will return to their homes. Hundreds of them went away without church connections or interest in religious things. In the camps or at the front they have given their hearts to the Lord. On their return to their homes

all will depend upon their associations. If they fall in with the old crowd, they are gone. If they find their way into the church, they will probably stand. Right here is an open door for the League. Look up these returning soldier boys and see that they are welcomed home by the Christian young people, and, in the good sense, "take them in." If there is but one returning soldier boy, have a welcoming service and give him such a reception as will bind him to the League with hooks of steel. Let us break up our little cliques for awhile and form new ones with these blue-jacketed boys as the centre. In a way it may involve some sacrifice, but it will pay, and then we owe it to the men who have done such noble Christian work in the camps of concentration; we owe it to the boys who bravely went out to risk their lives for humanity's sake; we owe it to our Master. Such soul-conserving work will do many a society a world of good. Try it for yourself.

THE REVIVAL.

The war against Spain is over, but the warfare against sin is still on. Every Methodist church is planning for a campaign of some kind during the fall and winter. In many cases it will be a good thing for the League to hold a series of revival meetings itself in anticipation of the meetings which the church may hold. Such a series of evangelistic meetings will often rally the Epworthians and put them in shape for the most helpful participation in the regular campaign which is to be directed later by the pastor. Indeed, this preliminary skirmish may grow into a battle all along the line, of which the pastor can easily assume direction and into which the older people may come without any break in the movement. It will be impossible to tell where one revival stops and the other begins. It may be that your church will have no revival effort unless you inaugurate it, and your efforts may be blessed of God to the spiritual awakening of a dead or dying church — of which there are a few even in Methodism.

There are some young people in the community whom you can reach when the older people cannot even get a hearing. At any rate, you can keep alive by bestirring yourselves. Don't stagnate. The League was not organized to hold sociables, but to save souls. After the souls have been saved the sociable is in order, and sometimes as a means of soul-saving; but the first work of the League is not social, but spiritual.

Now do not fall into the error of thinking that after you have held your revival meetings you have done your work for the winter and need feel little responsibility for the meetings held later on. If your work has taken on any depth you will be saved from that error, and your meetings will set you on fire for the campaign of the pastor or evangelist who may come to direct the forces. Localities differ so much that from my sanctum it is not safe to give advice in such a matter as this which is not subject to local revision. Do nothing toward carrying out the suggestion of this paragraph without consulting your pastor. Follow his advice.

SPECIAL REQUEST.

The spiritual power of the League has been called in question, and we are on trial before the church. Will the first vice-president of every chapter of the League, or every affiliated Endeavor Society, report to the head of this department all revival meetings and the results, so that the department may have full knowledge of the spiritual activities of our local Leagues with the results? It will mean but little work, but the advantage will be great. Please bear this in mind. Let us keep in close touch. Such wisdom as we have or can obtain is at your command for the asking.

Bangor, Me.

A Word From Vermont

REV. C. O. JUDKINS, fourth vice-president, sends the following cheering statement concerning the valuable work of the Vermont Leagues at camp-meeting this summer: —

How could we help having a grand League season in Vermont? Think of that Burlington inspiration! Over a thousand delegates to be inspired, and the Lord speaking to us through His servants in such unmistakable terms that it has been an easy matter to have success. That convention proved the worth of conventions. It was an uplift to every League in the State.

But how easily it might have been a failure. Suppose the delegates had all gone home to keep the matter to themselves and refuse to share and suggest? We might all have better remained at home. But when the reports were read in crowded League rooms, and the days were reviewed thoroughly before the League at large, the work was completed, and "Burlington" had fulfilled its mission.

The series of League meetings held at Claremont Junction camp-meeting presented a clear view of the condition and value of League work in Vermont. Every morning at 9 o'clock the League meeting was conducted under the general leadership of Rev. Horace McGlauflin, of Brownsville, Vt., and these meetings were the keynotes to the season's success. The tabernacle was crowded to overflowing at every session. The leaders had common sense enough to give the Leaguers a chance to work, and how beautifully they worked! It was an opportunity to learn what *practical* organization will do for Christian workers. The Leaguers recognized each other, and were in harmony. The pledge bound individual to individual and all to duty, and the *esprit de corps* was beautifully developed. At one of the meetings an onlooker was heard to say: "Well! if that company of folks would go into any town in this State and do that kind of business for a month, you'd see a revival." And we were ready to believe it.

Another matter which the League is correcting among us is that of unpremeditated testimony and ejaculation. Owing to continued study of League topics, certain practically useless and often offensive mannerisms are being abandoned for earnest, intellectual testimony. The Claremont meetings gave evidence of this fact. With the spirit of the meeting intense, and hundreds waiting to take part, steadily and thoughtfully the testimonies came till such evidence was brought of the soul-saving power of Jesus Christ that a deep and welcome dignity attached itself to every service of the session. Ranting and religious profanity were absent — so welcome an absence — and we mistake if the former times in this respect are to be desired.

We have no reason to think Claremont meetings exceptional, but believe similar conditions will be found to exist throughout the State. We are happy in our League work. Let it thrive. Let it bring us a more studied, dignified tone in testimony and life. We welcome and sustain the League as an epoch-making power in our Christian experience and the terms of its expression, and such powers have been God's manifestations of Himself among us.

Windsor, Vt.

The Junior League

REV. O. W. SCOTT, Junior Superintendent of the First General District, sends the following "Salutation: " —

After having declined, at the Bangor Convention, a re-nomination to the office of Junior Superintendent of the First General District, and having learned, with much gratification, of the election of a successor, lo! by another declination and election, strangely enough, I find myself in office again! The "office" came so suddenly and unexpectedly "seeking the man," that I have hardly recovered from my surprise. I did not decline the office at Bangor because I did not *enjoy* the work, but because I was impressed that I could not spare the time required, in view of pastoral duties. However, impressed, again, that the voice of our First District co-workers might be "the voice of God," I have consented, for a time at least, to again undertaking the very important work of the Junior superintendent. My hearty salutations to all Junior superintendents and "Juniors" throughout the First General District! May I not confidently anticipate your earnest co-operation in prosecuting the work assigned us? Special circulars, prepared by the superintendent, and bearing upon the work, will be forwarded to any and all Junior superintendents who will furnish me with their addresses. Send for them by the *next* mail. If you enclose a stamp it will relieve the treasury.

"WHY NOT?"

Among the "Pencil Points" in a recent copy of the *Epworth Herald*, the following caught my eye: "The Juniors are receiving special attention at all the conventions this year. Why not?"

We re-echo, "Why not?" for there are many reasons why they *should* receive special attention. It would be as reasonable to leave out all reference to "primary" work at a Sunday-school convention as to omit considering Junior work at an Epworth League convention. I had the pleasure of amending a program of a magnificent League conference during the past season by suggesting the "one thing" it lacked, and which the committee graciously and gladly admitted. The result was, a Junior conference of large proportions and deep interest. The time allotted was only too brief for the work before it. In arranging for Conference, or district, or group Epworth meetings, the Junior League work could very profitably be assigned for discussion at 2.30 P. M., followed at 3.30 or 4 by a "children's hour" (immediately after secular school dismissal), when addresses and exercises appropriate for the Juniors could be given, *there* and *then* practically applying some of the points and principles discussed during the preceding hour. Let the Junior conference be filled with earnest consideration of practical topics. What more important than "Order;" "The Spiritual Life;" "Bible Study;" "Music;" "Object Teaching;" "The Four Departments;" "Encouragements;" "Discouragements," etc.? "Special attention!" Grant it, O ye zealous committees, who are about to plan for some Epworth gathering! Soon the Juniors will be Seniors. Help them to the best League training ere the hour of their advancement arrives. All brakes off the "Junior wheel!"

THAT CHARTER!

When the Junior League in your church has been formed, *do not fail* to send *at once* for the Junior charter. Address Curts & Jennings, 57 Washington St., Chicago, Ill., enclosing 25 cents. This will register you at headquarters, at Secretary Schell's office. The charter will be immediately sent, and you will not be lost sight of, in the scores and hundreds of other Junior Leagues. Then send the name of the church where the new (or old) League has been organized, and the number of members, and the name and address of the superintendent, to your district superintendent, and also to the writer.

Brockton, Mass.

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League Prayer Meeting Topics for October

REV. MATTHIAS S. KAUFMAN, Ph. D.

Turning Points in Great Lives

Destiny is determined by the individual's wisdom or folly at life's turning-points. Not only do these figure powerfully in great lives, but just as really in ordinary lives. What a turning-point was that in the career of Saul of Tarsus when Christ met him on his way to Damascus and transformed him into Paul the majestic champion of the Gospel! Is not this the one supreme turning-point in every Christian's career? He turns away from sin and Satan unto Christ and righteousness, away from misery to happiness — aye, away from hell to heaven. No turning-point in life is determinative of such stupendous results as that of conversion. Sad, sad beyond expression is it for the young soul that comes to the parting of the ways and turns to the left, downward to vice. Unspeakably glorious is it for that soul which turns to the right, upward, ever upward, to God and honor. The decision for or against a college education is a great turning-point. So, also, is the choice of a vocation, the choice of a life-companion, the choice of a home, and the choice of one's reading.

—

October 2 — The Call of Abraham. Gen. 12: 1-4.

We are back in the dawn of history. Only nineteen hundred and twenty years have elapsed since man's creation. Twice already has the race been put upon probation — once under the promise of victory to the seed of the woman; and again under the covenant with Noah. In each case the race apostatized from God, with only a few exceptions in the later trial. After reiterated practical demonstrations of the debasing effects of sin, the Lord introduced another method for eventually inducing all people to accept His mercy. This new plan involves the "Call of Abraham." Many nations that are to share in this blessing through Abraham's faith are yet unborn. Important among these are the Romans and Greeks, the German tribes and Celtic races and their descendants, the great Anglo-Saxon people being especially prominent among them. It was more than twenty long centuries before Christ came that Abraham was called. Patriarchalism was then the fundamental form under which life existed. Abraham's family was small but exceedingly dear to him. His father, Terah, had two sons, Haran and Abraham. Haran died, leaving the one son, Lot. Hence Terah and his grandson Lot, Abraham and his wife Sarai, were the little patriarchal company affected by the call. Their home was in Ur of the Chaldees. Probably the heap of ruins now known as Mugheir on the right bank of the Euphrates covered the beloved Ur where Abraham had spent nearly three-quarters of a century of his life. This native place with all its familiar scenes he must leave for a strange land all unknown to him. Sad trial this for an Oriental, with all of an Oriental's love for native sky and air!

1. The Call. Four hundred and twenty-two years since the last recorded communication of the Lord with Noah. Now, however, Jehovah again speaks. How? We cannot speak with authority, but Stephen assures us that the "Lord of glory appeared" to him. This phrase usually has reference to some visible manifestation of the Divine glory. Hence it is not unlikely that some display was granted this favored man similar to that witnessed in the Holy of Holies where dwelt the Shekinah between the cherubim and above the mercy seat.

2. The Command. "Get thee out." Obedience here brings to light some most admirable traits in Abraham's character: (*a*) Confidence in God which rises into sublime trust; (*b*) Humility in accepting the message without argument; (*c*) Self-sacrifice in tearing away from dear associations; (*d*) Energy in undertaking an enterprise so vast, under the existing circumstances; (*e*) Benevolence in considering what he might do for generations yet to come. What is more heroic than such grand abandonment of self to the guidance of God?

3. The Results. This call was a mighty turning-point in humanity's history. In effect it proved a great revolution. It completely transformed family affairs. The people of Ur had fallen into polytheism. Terah himself had been betrayed into compliance with this form of impiety. It is evident that the revelation from heaven dispelled the clouds from his spiritual vision and restored to him a knowledge of the true God. Terah had no thought of being severed from his beloved Abraham and his wife; so he undertook the journey with them and went as far as Haran, whence he departed to the Canaan above. Lot also was afforded a fine opportunity of knowing the Lord, and his whole future was blessed. Their numerous servants were favorably affected by this special expression of the Divine favor. It is always profitable to be loyally associated with those who walk with God.

October 9 — The Victory of Israel. Gen. 32: 24-29.

Jacob was a shrewd man. He was born with a keen mind such as would be highly appreciated on Wall Street. A manipulator he may be called. His very name reveals his character, for it means "supplanter." It is quite apparent that he managed to get the better of almost everybody with whom he had any dealings. Poor, shortsighted, unsophisticated Esau, who could not calculate beyond immediate gratification, fell a victim to his brother's sagacity. So for a savory dish of lentils Jacob came into possession of the birthright. A little sharp management, and his mother, proud of her son's brilliancy, became his ally to secure the father's blessing. For years his Uncle Laban seemed to have advantage, but in the end Jacob outwitted him. With this tendency to go ahead of others, he did not make many warm friends, but some bitter enemies. Especially did he have occasion to fear those over whom he had gained some advantage. This greed of wealth also put large obstacles in his path toward the higher life of the soul. So when he came to one special turning-point in his career he had little to sustain him. The consciousness of God's call would have nerved him had it not been for the conviction that he had failed in perfect obedience. He is traveling toward Canaan and halts on the banks of the Jabbok. About to confront him and only a few hours away is the much-dreaded Esau who has finally waked up to the magnitude of the injury done him by his financi ering brother. He has four hundred men and is bent on vengeance. What, now, can Jacob do? Which way can he turn? From this angry brother he might possibly escape. But the chief difficulty is not here. He has offended God. With Him he must settle. All sin in its last analysis is against God.

1. The conflict. It is night. Jacob's family and flocks are asleep. But for his eyes there is no slumber. In the stillness of midnight he meets his opponent. Just how much of the description here given is literal, and how much symbolical, is an open question. Unquestionably the result aimed at is spiritual. Probably, however, the contest had some tangible form. Jacob calls his contestant "the angel," and in speaking of Him says: "I have seen God face to face." This controversy with Jacob grew out of his worldliness. It was prolonged fiercely until he surrendered, and then came the victory.

2. He is thus transformed into a prince, having power with God. It is a vastly important turning-point in his life. Thereafter he was quite a different man. Observe that this new power of his is not any added physical force; not increased mental ability; not any independent energy. Whence this invaluable power? Its real source, of course, is God. Into Jacob's life it poured through the channel of that faith which induced him to make an unconditional surrender of himself to God. The struggle grew out of his rebellion. He was selfish and worldly. Hence his weakness and fear. Becoming united with God in beautiful harmony, he finds strength and security.

3. "He blessed him there." (1) In being saved from Esau's vengeance; (2) In securing pardon for a great wrong; (3) In having sealed the breach between his brother and himself; (4) In the reception of a new name and rank and influence; (5) In change of ideal from mere material prosperity to spiritual relationship and power.

DAYBREAKS.

1. The turning-point in Jacob's life came at break of day, just when God's favor seemed to him the most desirable of all blessings. "Bless me," in Thine own way, being the honest expression of any heart, always brings the morning of joyous victory.

2. We have heard much of "wrestling Jacobs and prevailing Israels." But why should a human soul wrestle with the divine Lord? He is always more willing to bestow blessings than we are to receive them. It is our self-will that makes the night of struggle. Submission brings the cheering daybreak.

3. Mr. Spurgeon once entered a Methodist chapel. In his troubled soul there was darkness. He was wrestling against his Lord. The text was, "Look unto Me and be ye saved." "Look! Look!" said the preacher. He obeyed, he yielded, and a day whose sun never set dawned upon him there.

4. Faith is the prevailing grace. It unlocks the door of spiritual night and lets the Sun of Righteousness in. Obedience strengthens faith, and faith is the victory that overcomes the world.

October 16 — The Choice of Moses. Exod. 2: 11. Heb. 11: 24 27.

"Jehovah sought of old,
Through Egypt's arrogance and gold
To bring this foster-child of power
To that sublime, historic hour
When He should publish His own name,
Midst mighty thunderings and flame,
And call a nation of His own
To know the sceptre of His throne."

What a magnificent soul Moses must have been to choose between paths so diverse and to have taken the one that looked by far the rougher! It was a turning-point wisely used — one which

determined most momentous interests for himself, for his own race, and for humanity in all time. How strange, yet how noble, that he should have turned his back upon palaces and temples grand, arches of exquisite grace, statues reared to kings and deities, labyrinthine windings of massive piles erected by the revenues of many lands! All this splendor and luxury he leaves for a wilderness journey, long and dreary and burdensome. The proud city of Memphis he resigns, with all royal honors there promised, for the humble leadership of an oppressed band of slaves. Choice! What a shortsighted decision merely from a temporal point of view! Really it was clearness of vision that he manifested. Hear him, —

"I go. Ye gilded halls, farewell!
Farewell, O palace bowers!
Ye princes, brothers whom I love,
In Egypt's stately towers;
O Pharaoh's daughter, fare you well,
Your son no more forever;
The loving ties of years I break,
These royal bonds I sever."

Only a great soul in close touch with God could make such a choice. When I beheld the giant marble statue of Moses in Florence, instinctively I felt the artist's genius. But masterful as was Michael Angelo's conception and execution of his subject, the image but feebly represents the original. While the lines of the face and language of the eye may tell a wonderful story, yet in a character so magnificent as that of Moses there are depths of sublimity that never break upon the surface. The grandeur of the man is expressed in the grandeur of his choice.

REVELATIONS.

1. Depth of conviction. A long plummet line is needed to sound the ocean-like abysses of such a soul.

2. Obedience to the sense of duty. His desire and determination to meet God's requirements of him overtowered his ambition for princely preferment.

3. Sympathy. The debased and sorrowful condition of his brethren appealed to his big heart. He was as sensitive to their woes as the sea anemone which feels the first returning wave upon the rock, sensitive as woman in her response to all suffering and sorrow.

4. Resolution. He did not parley. At once he arose at the beckoning of duty and bravely faced his fate. It was the unwavering faith of Moses that made him so resolute. He who really *believes in God* is not moved by the flashing visible, but is governed by the invisible eternal.

ACORNS.

1. God was hiding in Pharaoh's palace a germ that was destined to grow into a majestic oak of protection against Pharaoh's widely-extended cruelty.

2. The royal treasury gave Moses fine educational advantages, but the solitude of the land of Midian afforded him the privilege of sitting at the feet of nature and of nature's God. Such schooling was invaluable to him in his special work.

3. Pharaoh consigned the babe Moses to death by his common decree against all the male children of Israel. God concealed this acorn among the bulrushes and thus preserved for His chosen people their loftiest oak.

4. It was the vital element in the faith of Moses that caused it to grow into such splendid proportions and to become such a power in his life. A living faith, though it be as small as a mustard seed, can remove mountains. The man who trusts in God is safe and sure of ultimate victory, no matter how largely appearances may be against him.

October 23 — The Report of Joshua and Caleb. Num. 14: 6–10; Num. 26: 65; Josh. 1: 1–5; Josh. 14: 13, 14.

God had selected Canaan for the children of Israel. He assured them it was a land flowing with milk and honey. Possibly this should have been sufficient for them; but most naturally they wanted it examined. Hence twelve spies were sent to ascertain the facts concerning it. They go and traverse the country. Back they come with glowing accounts. It is all that has been represented. From Lebanon's plumed heights to the glittering waters of the Dead Sea it is great, and equally inviting from the winding Jordan to the sounding Mediterranean. On the hillsides vineyards grow, and over Sharon's plain the roses glow. Rounded hills rejoice in golden grain. Through gorges rush refreshing streams. Wide-extended Esdraelon in bounty swells. Yonder is majestic Hermon with crown of glistening snow, and here is beautiful Galilee with glassy surface. Truly, it is a wonderful land. But! But the people are strong. The cities are walled. Great giants, towering sons of Anak, are there. This is frightful. It terrifies them. The people hear the report and are depressed, discouraged. Ten spies are fearful and afraid; they report unfavorably. But the two bravest ones — Caleb and Joshua — bring in a minority report. It is characteristic of God-inspired souls. They omit reference to the overawing obstacles. Their faith in God minifies obstructions and sees the splendid advantages of the country. True faith in Him is assured that what ought to be done can be accomplished. This faith makes them strong, and hope adds to their courage; and not only have they courage themselves, but they impart a measure of it to the people. The church of today needs Calebs and Joshuas — men who see the beauties and benefits of the promised land and do not magnify the difficulties of attainment. How we all are cheered by the men who see God so clearly that they are courageous in danger and always radiant with optimism. Such men must be a joy to God, as He says to us all: Go on and possess every land of promise.

RAYS.

1. On a sun-dial which stands upon the pier at Brighton is inscribed the line — "'Tis always morning somewhere in the world." We should keep our faces turned toward the sunrise and pass through the world ever carrying the morning in our hearts.

2. Upon rising, the great Sydney Smith was accustomed to throw open the shutters, exclaiming, "Let us glorify the room." If our lives are ever darkened by discouragement, throw open the shutters. If trials many and difficulties sore have pressed our spirits into gloom, throw open the shutters. God's heavenly sunshine is ever waiting to come in.

3. In the beautiful and blessed light of God's presence and love we may journey to that country where there is no night. And yet some will persist in walking on in darkness. But even these can sing,—

"But when at length my scorched and weary feet
Shall reach their journey's end,
And I have gained the longed-for promised land
Where milk and honey blend,
Then give me rest and food and drink, dear Lord,
For then another pilgrim will have passed,
As Thou didst, o'er the wastes of barren sand
From Egypt into Canaan, safe at last."

4. To men who look on the dark side pygmy difficulties appear like giants; while those who look on the bright side can easily reduce giants to pygmies. When a boy I read somewhere: "To hope for the best is pious, brave and wise." From that day to this, the uplifting sentence has been an inspiration in my life. If Satan can frighten us, he wins an easy victory.

October 30 — The Call of Elisha. 1 Kings 19: 19–21.

God has many ways of making known His will to different individuals. In the case of Elisha a mantle was used to assure him of his divine call to a noble office and a great mission. What a turning-point in his life! How promptly he heeded! How cheerfully he left his chosen occupation! How grand was it for him and for humanity that he turned the right way!

IMPLICATIONS.

1. Elisha left a home of comparative luxury and wealth for the perilous career of a prophet.

2. He willingly accepted the lonely position and humble relation of a servant.

3. For ten years he was with Elijah, obediently serving him and gaining from him much inspiration.

4. His ruling ambition was to follow Elijah and become God's prophet to Israel.

5. Surrendering all other interests and having a single eye to this one work, he became qualified for prophetic insight.

6. Cheerfully accepting his grand vocation and applying himself to its duties, he increased in prophetic influence.

SURPRISES.

It seems strange,

1. That God should have selected for Elijah's successor a man of such entirely different temperament.

2. That an ordinary citizen should follow a life-long wanderer of the desert.

3. That a polite gentleman of courteous demeanor should be chosen to succeed one of rough dress and manner.

4. That one friendly to kings, who were in a measure indebted to him for their thrones, should be selected to take the place of one who was their enemy.

OPPOSITES.

1. Elijah was stern; Elisha was mild and gentle.

2. One was severe; the other merciful.

3. The one cut down the wheat; the other garnered it.

4. The one awoke men from lethargy; the other organized them for action.

5. The one was destructive of evil; the other constructive of good.

6. The one was a John the Baptist; the other approached more nearly the image of Christ. And yet both were called of God, assigned their respective duties, and crowned at last for faithful service.

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OUR BOOK TABLE

The Christian Revelation. By Borden T. Bowne. Curts & Jennings: Cincinnati. Price, 50 cents.

This little book is an enlargement of the Baccalaureate Address delivered before the graduating classes of Boston University in June, 1896 (printed at that time in this paper), and repeated in 1897 before the University of Syracuse. We deem that a benefit has been conferred upon the church by Professor Bowne in producing it, and by the Book Concern in publishing it. It will help to allay the alarm felt by many good men in view of the critical and venturesome investigations of the Scriptures which modern scholarship has been providentially led to make. He clearly shows that even if the infallibility and inerrancy of the Bible must be given up — and he is manifestly of the opinion that it must — we are just as well off for all practical purposes as we were before. His idea is that the abstract question of an inerrant Bible is wholly barren and irrelevant, only interesting to closet philosophers and academic logicians who get into no end of trouble over it, but without value to the Christian in the world. "Christianity does not affirm an infallible Bible, but a self-revealing God. It holds that God was in the historical movement out of which the Bible came, and in it in such a way that out of it we have won a supremely valuable knowledge of God. Whatever else was or was not there, God was there, guiding the movement for His own self-revelation. This is the true and only Christian faith in this matter. And this faith is not affected by the discovery of error and legend in the Scriptures. The spots on the sun have not hindered its shining." "For us the Word of God is not the text of the Bible, but that revelation of what God is and what He means which He has made to us through the prophets and through His Son. The faith in this revelation has survived across many changes of views concerning the Bible itself, and may survive many more." "We have no longer a dictated and infallible book, but we have the record of the self-revelation of God in history and in the thought and feeling of holy men. With this change the intellectual scandals and incredibilities which infest the former view have vanished; and in its place has come a blessed and growing insight into what God is and what He means, which is our great and chief source of hope and inspiration."

These few sentences give, we think, a fair indication of the standpoint and outcome of the address. It contains, also, some excellent distinctions as to nature and the supernatural, the true conception of inspiration, and the progressive character of revelation — all couched in Prof. Bowne's well-known, incisive and entertaining style. It seems to us to be along right lines, equally removed from a rigid, unreasonable, destructive conservatism and from a reckless, irreverent, dangerous liberalism. It is the only line that can be taken with best results in the long run.

Abraham and his Age. By Henry George Tomkins. Eyre & Spottiswoode: London and New York. Price, $1.50.

Prepared twenty years ago and for some time out of print, this interesting volume has now been revised and enlarged, brought down to date by the incorporation of the most recent discoveries, and started forth for a fresh career. The principal chapters treat of "Abraham's Fatherland," "Religious Worship in Abraham's Time," "Political and Social Life in Chaldea," "The Land of Canaan," "The Canaanite," "Egypt in the Twelfth Dynasty," "The Hyksos," "Elam and its Kings." All the information available on these and kindred topics, adapted to throw light on the few chapters of Genesis occupied with the history of the patriarch, has been carefully gathered from the best sources and presented in a convenient, readable form. Ten elaborate plates farther illustrate the subject. And the final chapter, "Genesis Historical, Not Mythical," shows the thoroughly orthodox standpoint of the author. He pleads for "a straightforward belief in the record as it stands," maintaining it to be in accord with "sound historical criticism, sober psychology, and pure religion." The more of such books we have, the better.

Fellow Travellers. A Personally Conducted Journey in Three Continents, with Impressions of Men, Things, and Events. By Rev. Francis E. Clark, D. D. Fleming H. Revell Company: New York, Chicago, Toronto. Price, $1.25.

The gifted leader of the Christian Endeavor hosts has gathered here the forty-four sketches, previously printed in various periodicals, which summarize his observations in Europe, Asia, and Africa, when he traversed those regions in the discharge of his presidential duty. They are lively, chatty, informal, unpretentious tales, of newspaper calibre, interesting to read, and containing no little information, as well as many a moral. They will be chiefly prized by Endeavorers, for the praise of this institution and accounts of its conventions pervade the book. The chapters on F. B. Meyer, Andrew Murray, President Paul Kruger, the Diamond Mines of South Africa, the Plague at Bombay, the India Famine, and the Cairo University, are of more general attractiveness. A pleasant hour or two may be profitably passed in the company of this genial traveler.

Captain Antle, the Sailor's Friend. By Charles Mortimer. Damrell & Upham: Boston.

The author has given to the public in this volume an interesting and refreshing story, in which he describes how a very impetuous, violent, but most successful sea captain, while being nursed by a saintly woman, was convicted of his evil courses by her gracious life and words, and under the ministry of the Holy Spirit was the subject of a Pauline conversion. Then follows the story of the change in the spirit and life of the captain, and the record of a long career of usefulness as a laborer among seamen and others whom he could influence.

Magazines

— Three tributes — from France, from Belgium, and by the editor — to the memory of Sir Edward Burne-Jones, with a portrait and sixteen illustrations of his works, constitute the leading and special feature of the September *Magazine of Art*. "The Nelson Centenary" is embellished with ten illustrations. The editor discusses "The New Salon," presenting several marked examples of modern art. In "The Queen's Treasures of Art," "Eugène Carrière," "Art in Ireland," and "The Art Movement," there is much that is interesting and art-educating. The frontispiece is from a painting by W. Q. Orchardson, R. A., called "A Social Eddy: Left by the Tide." (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

— Great topics of current interest are reflected in the contents of the September *St. Nicholas*. Tudor Jenks tells about the wonderful "Voyage of the 'Oregon.'" "The Gun Foundry at Washington, D. C.," describes how the big guns of our Navy are made. "The Duke's Armorer" is a romantic story of the olden times. Miss E. F. Andrews contributes a study of "Some Vagabond Words." "The Prince of the Toadstool City," "An Air-Line Express," "Don Miguel's Escape," "The Girls' Crusade," are a few of the enticing titles in the full and varied contents this month. The two serials are continued, and there are the usual number of verses and pictures. (Century Company: New York.)

— The article on "Educational Paper Dolls" in the April number of the *Journal of Pedagogy* is one of unusual interest, showing a new method of utilizing the playthings of the children to teach them the habits of the student. The article on "The Teaching of Modern Languages" in this number holds that the attempt to teach these as spoken languages is a mistake and a partial waste of time. Other articles are: "The Study of Botany in the High Schools," "A German View of American Universities," and "Report of the Committee of Nine." (University Press: Syracuse, N. Y.)

— Both in the subjects treated and in the writers of the articles the *Nineteenth Century* for September is a remarkable number. Herbert Spencer, with his characteristic clearness and comprehensiveness, answers the question: "What is Social Evolution?" William Sharp writes upon "The Art Treasures of America." "The Return of the Jews to Palestine" is particularly timely in connection with the Zionist movement. "The New American Imperialism," by Edward Dicey, and "What was Primitive Christianity?" are pertinent and able. (Leonard Scott Publication Company: New York.)

The Paper in His Pocket

is an indication of a boy's taste and character, and much of his success in life depends on the answer to the question, "What is the paper in his pocket?" Does it draw him upward or drag him downward? If he carries YOUNG PEOPLE'S WEEKLY in his pocket to read in odd moments it is bound to make him a brighter and better boy. YOUNG PEOPLE'S WEEKLY is a paper with a purpose. That it succeeds in arousing young folks' interest and sustaining it from week to week and year to year is shown by its circulation of nearly 225,000 copies a week. If you know a boy who should be learning to like good reading, see that he is supplied with

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THE SUNDAY SCHOOL

Fourth Quarter Lesson II

SUNDAY, OCTOBER 9, 1898.

2 CHRON. 17: 1-10.

REV. W. O. HOLWAY, D. D., U. S. N.

JEHOSHAPHAT'S GOOD REIGN

I Preliminary

1. GOLDEN TEXT: *In all thy ways acknowledge him, and he shall direct thy paths.* — Prov. 3: 6.

2. DATE: B. C. 914-889 (or 876-851, according to the Revised Chronology), the twenty-five years of Jehoshaphat's reign.

3. PLACE: The kingdom of Judah.

4. PARALLEL NARRATIVE: 1 Kings 22: 1-50.

5. CONTEMPORARY PERSONAGES: Ahab, king of Israel; Benhadad I., king of Syria; Homer.

6. HOME READINGS: *Monday* — 2 Chron. 17: 1-10. *Tuesday* — 2 Chron. 19: 1-11. *Wednesday* — 2 Chron. 20: 1-13. *Thursday* — 2 Chron. 20: 14-21. *Friday* — 2 Chron. 20: 22-30. *Saturday* — Deut. 17: 14-20. *Sunday* — Neh. 8: 1-12.

II Introductory

Asa's long and prosperous reign of forty-one years had come to an end. For the disease of which he died — the gout, apparently — he resorted not to Jehovah, but to the physicians, and they failed to cure him. His remains were placed in a splendid sarcophagus amid universal lamentation, and Jehoshaphat, his son, reigned in his stead. At about the same time Ahab succeeded to the throne of the northern kingdom. Jehoshaphat proved to be a worthy ruler. "As brave as his father," says Geikie, "but more enterprising; equally faithful to Jehovah, but with broader views of his duties as a theocratic ruler; the twenty-five years of his reign were a bright spot in the history of his country." He continued the wise policy of his predecessor — placing garrisons in the walled towns and in the cities of Ephraim which Asa had wrested from Israel in Baasha's time; establishing military depots and collecting stores; increasing the militia of the kingdom; and in various other ways conserving, and adding to, the material strength of Judah. The people gladly responded to his efforts by contributing generously to the support of the State. The Philistines on the west and the nomadic Arabs on the southeast brought tribute. Nor did Jehoshaphat fail to fight the most deadly foe to which his kingdom was exposed. The idolatrous "high places," some of which had survived the reform of Asa, were removed. And in order to dissipate the popular ignorance under which these abominations flourished, the king undertook a system of religious instruction. He selected a royal commission of five princes. With these were associated nine Levites and two priests. They visited the principal cities of Judah and taught the people, using as their text-book "the one true foundation of sound morals and healthy religious life" — the Book of the Law of Jehovah. God approved and aided in this good work by inspiring the adjacent countries with "the fear of the Lord, so that they made no war against Jehoshaphat."

III Expository

1. Jehoshaphat his son — Asa's son; his mother's name was Azubah. He was about 35 years old when he came to the throne of Judah. He strengthened himself against Israel — anticipating a renewal of hostilities. Later on, however, the two kingdoms were for a time practically reunited by the marriage of Jehoshaphat's son to Athaliah, daughter of Ahab and Jezebel.

The wars with Israel were at once ended by the firm alliance, sealed by intermarriages, which took place with the house of Omri. It was almost a reunion of the kingdoms. "Jehoshaphat made peace with the king of Israel" (1 Kings 22: 44). He was as Ahab and Jehoram; his horses were as their horses, his chariots as their chariots, his people as their people (1 Kings 22: 4). Here and there a prophetic voice was raised against the alliance; here and there a calamity seemed to follow from it; but on the whole the result was such as to leave behind a recollection of splendor which became proverbial. The fortifications which had been begun by Solomon, carried on by Rehoboam, and with less vigor by Abijam and Asa, Jehoshaphat continued on the largest scale. He built "palaces" (or "castles") and "cities of store" throughout Judah; and, following the precedent "wisely" set by Rehoboam, he placed in them his six younger sons (2 Chron. 21: 2, 3), as well as other "princes" chosen from the "host" (2 Chron. 17: 7) (Stanley).

2. Placed forces in all the fenced cities. — The scheme of fortifying the principal cities, begun in Solomon's day, and continued under Rehoboam, Abijah and Asa, was continued by the present king. Further, he garrisoned these cities. Set garrisons in the land — occupied strategic points; acted as though the kingdom was menaced by a foe. In the cities of Ephraim. — These cities, which Abijah and Asa had captured, would probably be among the first to be attacked by Israel. Jehoshaphat was one of the earliest rulers to establish and maintain a great national guard; it numbered more than a million soldiers.

3. The Lord was with Jehoshaphat. — Was it ever known that the Lord failed to be with and to actively favor him that tried to do His will? Because he walked in the first ways of his father David. — He took for his ideal his great ancestor David, before he fell into sin. Sought not unto Baalim (R. V., "the Baalim") — plural, because of the multitudinous forms and names under which this idolatry was practiced.

He grafted low down on the stock his new shoot, where the sap was pure, and the moral purpose more striking. It is spiritual insight alone which leads one to select his heredity. Multitudes of persons when they criticise the church cling to the *last* ways of saints and sinners. What a fine sporting event that was for a prince to jump three generations of ancestors and land alongside of the shepherd boy of Israel! You can almost see David welcoming the youth in his enthusiasm for God, for his fresh and pure impulses. Perhaps departed sires who were saints still serve as the guardian angels of children's children. One would like to think that in the degenerate descendants of our noble settlers the enfeebled offspring might hark back to worthier parentage that those who bore them (W. R. Campbell, in the "Monday Club").

4, 5. Sought to the Lord God (R. V., "to the God") of his father — that is, Asa. Walked in his commandments — lived a life of obedience to the requirements laid down by Moses. Not after the doings of Israel — alluding probably to the "spurious and unlawful calf-worship that formed now the established religion in Israel" (Brown). Therefore the Lord established the kingdom in his hand. — God worked for him and with him as a ruler, because Jehoshaphat worked for and with God. All Judah brought . . . presents — the unanimous and spontaneous gifts of an appreciative people. Riches and honor in abundance. — What a lesson to rulers is this surfeit of unsought "riches and honors!"

"Except the Lord build the house, they labor in vain that build it." In attempts at founding a government, at organizing a business, at running a newspaper, at training a family, or at teaching a Sunday-school class, unless the Lord establishes the undertaking all of man's best work is of no avail. If the enterprise be to the Lord's honor, and is carried on in faith in Him, then the Lord is ready to establish it in His servant's hand (H. Clay Trumbull).

6. His heart was lifted up — "not with pride, but with courage and hope. Jehoshaphat was emboldened, by his sense of the divine favor resting on him, to go farther than he had ventured at first. He began by setting an example of faithfulness to Jehovah. He proceeded to use his best efforts to extirpate idolatry" (Cook). "The heart lifted up in the ways of the Lord means a life which moves along paths which God makes for Himself, where crowds do not count or disturb. One gets a bird's-eye view of life which is not impeded by roofs, blocks and streets" (W. R. Campbell). Moreover — R. V., "and furthermore." He took away the high places and groves (R. V., "Asherim"). "It was, indeed, time that the cancer of heathenism should be eradicated from the kingdom as far as possible. On the top of the hills, as sacred to the sun-god, 'under every green tree, and under every thick oak,' gay-colored tents were pitched for the obscenities of Asherah worship, for there were still temple harlots in the land. Gaudy images of Baal in his different characters, resplendent in gold and silver, and mingled, perhaps, with symbols of Jehovah, stood robed in costly vestments, and were honored with incense and offerings of bread and fine flour, and oil and honey. Still worse, sacrifices of children of both sexes were too common" (Geikie).

7, 8. Sent to his princes (R. V., "sent his princes") — commissioned them to enlighten the people. Their names, as also those of the nine Levites and two priests in the next verse, contain all the information we have of them. It is noticeable that they comprise three classes, and, possibly, communicated three kinds of instruction — the priests teaching religion, the Levites the ritual of the temple and its significance, while the princes may have instructed the people in "the nature of the civil law and the constitution of the kingdom."

9. They taught in Judah — probably making the cities their headquarters. Had the book of the law of the Lord with them. — "It was an honest and frank confession by king and people that the fear of the Lord is wisdom, and that the word of God is the only true lamp to the feet, or light to the path, of a nation or an individual" (Geikie). The critics are at fault in claiming that the Book of the Law was a creation of the days of Josiah, who lived some 300 years later than Jehoshaphat.

This mention of the Book of the Law shows that a work containing the essentials of the moral law of the Pentateuch, and approaching to its present compass, was already extant in the tenth century B. C. The statement that this "book" was "with the men sent out by the king" implies that copies of it were not in the hands of the people at large. In those days when copies of books were multiplied by the slow process of writing out manuscripts the people were not in the habit of reading; the instruction was oral (C. H. Toy).

10. The fear of the Lord fell upon all the kingdoms. — "This truth teaching was a barrier reef around the realm" (W. R. Campbell). Instead of making war against Judah, the surrounding nations brought presents of peace (verse 11).

IV Illustrative

1. No man can have riches and honor without the Lord's consent. If a man really wants earthly riches and honor in preference to spiritual blessings and heavenly treasures he would better go directly to the Lord and tell Him so. A compact with the Lord is safer than one with the devil. It is wild folly for a man to think that he can get anything in any line against the Lord's will. And all who serve the Lord have riches and honor in abundance — just as much as they ought to have; only the Lord's idea of abundance in such things may differ from man's (H. Clay Trumbull).

2. The fear of the Lord influences a great

many men who have no love of the Lord. It constrains them to a limited extent. It keeps some gamblers from playing cards Sunday; some wild boys from going gunning or sailing on that day; some profane swearers from cursing a minister; some thieves from robbing a contribution box. It induces some men to attend church once in a while, to desire religious services at the funeral of a friend, to subscribe money for religious purposes. It makes some men — like Felix — "tremble." It has this effect on devils. "The fear of the Lord is the beginning of wisdom;" but it is not the end of wisdom; it is not its completeness. We have no reason to suppose that the fear of the Lord had any other effect on the kingdoms round about Judah than to keep them from fighting Jehoshaphat while they thought that would be a dangerous experiment. Wisdom prompts not only to a fear of the Lord to begin with, but to that perfect love of the Lord which finally casteth out fear (H. Clay Trumbull).

3. It is a brave thing, perhaps, to strike the devil with anything that comes handy, but by and by the sticks and stones give out. There is need of an armory. The king sent out his best trained men as circuit riders to instruct the people in divine truth. The most cultured minds were to meet the inhabitants of every city and explain God's law. It was a wise measure to have the princes mingle with the peasants; to have personal proofs of the interest of men of standing in the welfare of their fellows, and especially in the word of the Lord. Here was being prepared a storage basin of righteousness and reform. Instead of the rich young men rioting around Jerusalem, the ruler distributed his set, men of his own age, his companions, to instruct his humble and distant subjects (W. R. Campbell).

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General A. W. Greely, the great Arctic explorer, tells here, for the first time in print, the graphic story of his fearful exile of 278 days at the North Pole, when his comrades daily dropped dead at his side, and when all waited day by day for death to come.

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These are Some of the Special Features in the October Number of

THE LADIES' HOME JOURNAL

* * *

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THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

The Canadian General Conference

[Continued from Page 1226]

Japan against Western influence. This was caused, in part, by the doctrinal variation and accommodation of unchangeable foundation principles introduced into the country. Controversies had followed, and some ministers had turned aside from the orthodox doctrines. One of the most promising young ministers of the church had been suspended for his unorthodox views. With that exception the Japanese brethren had been faithful to the doctrines and discipline of the Methodist Church. Then the new national spirit had made it exceedingly difficult to spread the foreign religion, while the native religions were preaching their doctrines with a new zeal.

It has been found difficult to administer successfully a mission at such a distance as that in Japan without more thorough supervision than an infrequent visit of the Missionary Secretary or the General Superintendent. Some of the missionaries are young, inexperienced, and impulsive. Somewhat strained relations with the Missionary Board have arisen, which found vigorous expression in one or two instances on the floor of the General Conference. Secretary Alexander Sutherland, a man of rare accomplishments and great executive ability, was described by a disgruntled delegate as an Alexander the Great and another Bismarck.

The Conference has found, we think, a happy solution of the difficulties by creating a local council and allowing a large amount of self-government to the Japanese missionaries. It also elected a superintendent of our missions in Japan, Rev. John Scott, D. D., principal of the Canadian Methodist College in Tokyo. Dr. Scott is a man of mature years and of sound judgment, with much missionary enthusiasm. It is believed that this new departure will bring an era of peace and prosperity to the Japanese Mission.

It was found that a number of young preachers have left their circuits in Canada and accepted charges in the United States without proper and sufficient credentials. It was agreed that friendly overture should be made to restrict this irregularity.

ADMISSION OF WOMEN.

Judge Chesley, of Nova Scotia, moved that the word "layman" in the Discipline should be interpreted as applying to both sexes. Two-thirds of the membership of the church, he said, was made up of women, and a proportionate amount of the church work was done by them. They had shown themselves capable in everything they had undertaken. He instanced the Woman's Missionary Society and the W. C. T. U. The experience of their missionary board and of thousands of homes show that women were better financiers than men. "Only the new women want this," interjected Dr. Potts. "It was evident," retorted Judge Chesley, "that some old women did not want it." The amendment, however, did not prevail.

A scheme of fire insurance for connectional property was adopted. It is modeled on that of Methodist bodies in England. It will secure the more general insurance of church property, half of which is now uninsured.

Greater facilities of transfer from one Conference to another has ever since the union been urgently sought. But in guarding the interests, real and supposed, of the several Conferences, obstacles, often insuperable, arose. The most arduous missionary Conference, Newfoundland, came to be an almost penal settlement from which it was difficult to escape. The General Conference enacted that there should be a regular system of transfer from this extreme eastern to the western sections of the work.

A proposition was made to unite the Wesleyan newspaper, published in Halifax, now in its sixtieth year, with the *Christian Guardian*, which has been published in Toronto without interruption for seventy years. The younger paper, however, was coy, and the elder was not very pressing, so no marriage took place.

THE CONFERENCES

MAINE CONFERENCE

Lewiston District

Zion's Herald. — First a word concerning our truly magnificent HERALD. Never before in the seven and one half decades of its history was the HERALD so well worthy extended patronage and circulation. With the present liberal offer to new subscribers, it ought to be possible to double the list of subscribers in every charge upon Lewiston District — except, perhaps, Bethel; the irresistible Fickett secured all possible new subscribers there more than three years ago. Really, if Father Munger were still with us, the saint of high ideals and lofty conceptions, he would have to concede, not only that ZION'S HERALD is "growing in grace," but that it is rapidly *approximating* perfection. We were just about to congratulate the editor upon the excellence of the number for August 31, when that issue was surpassed by the anniversary number of Sept. 7. Some of us have, in days past, advocated a reduction of price for the HERALD; but, really, if the present high level shall be maintained, it may become necessary to advance the price in order to preserve the self-respect of New England Methodism. Brothers, every interest of Methodism will be advanced by a united and vigorous canvass for ZION'S HERALD.

Berlin, N. H. — Since their return from vacation the pastor and wife have made seventy-one calls — a good record for a week's work. Meetings are well sustained and spiritual interest is good. Rev. G. B. Hannaford will baptize several candidates, Sept. 25.

Wesley Church, Bath. — The daily papers report that Architect William R. Miller, of Lewiston, has furnished plans for the new church, which will be a combination of stone and wood.

Bethel. — Thanks to the energy and skill of the pastor, the parsonage has been renovated and repaired at an expense, including labor, of about $300. The quarterly conference of Sept. 12 advanced the pastor's salary $100. Revival meetings were begun at Mason, Sept. 13. Preaching

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AND THE GREAT

HOOSAC TUNNEL

Saturday, Sept. 24 1898.

The number of **Tickets will be limited**, and will be on sale at the Hoosac Tunnel Route Ticket office, 260 Washington St., also at the Union Station on Causeway St., Boston, on and after Wednesday, Sept. 21.

Tickets will be good only for continuous passage, Boston to North Adams and return, going on a Special Express Passenger Train leaving the Union Station, Saturday, Sept. 24, at 8.15 a. m., arriving at North Adams at 12 45 p. m., and to return on a Special Express Passenger Train leaving North Adams the same day at 4 25 p. m., and Hoosac Tunnel Station at 4 40 p. m., arriving in Boston at 9 p. m., or on a Regular Passenger Train Sunday or Monday, Sept. 25 or 26, 1898.

NOTE. — *The above Special Train will stop at Waltham in both directions. No tickets will be sold at Waltham. They must be secured in Boston.*

Excursionists who return the same day will have time for a trip over the **HOOSAC MOUNTAIN**, taking the train at Hoosac Tunnel Station at 4 40 p. m. A delightful trip is over the Hoosac Valley Electric Road to Adams. The road runs from North Adams through the open fields of the Hoosac Valley for nearly six miles, giving an opportunity of viewing some of the finest scenery in Berkshire, including the HOOSAC MOUNTAIN, TACONIC RANGE, and OLD GREYLOCK.

Carriages can be procured at No. Adams to visit the various places of interest in the vicinity.

C. L. MAYNE, Gen. Supt. J. R. WATSON, Gen. Pass. Agt.

service has been held at Mason every other Sunday, and the Sunday-school every Sunday this year.

Newry and *North Newry.*— Rev. O. L. Stone has had a good summer in this charge. He will remain through the winter, and meetings will be continued at both points.

Park St., Lewiston.— Preparations are making for the annual meeting of the District Epworth League, which will be held with this church Oct. 5 and 6. Rev. C. A. Southard, who is State commander of the G. A. R., has been in attendance upon the national encampment at Cincinnati.

JUNIOR.

Portland District

Alfred.— The membership here is steadily decreasing. Four prominent members have died within eighteen months. The faithful few are still holding on. A revival is needed to reach the non-churchgoers. The pastor, Rev. T. C. Chapman, and wife rejoice in the advent of a son, Harold.

Sanford.— All departments are flourishing under the leadership of the pastor, Rev. A. K. Bryant. Extensive repairs have been begun on the church. The building is to be raised and a vestry built underneath. The audience-room will be remodeled and made more attractive. More than half the expense has already been subscribed. A "Harold" has come to this parsonage recently.

Chestnut Street, Portland.— Rev. Luther Freeman has returned from his vacation, during which he preached at four camp-meetings. A new class has been formed; the Junior League is to be re-organized; and every department of church work will soon be in full operation. Nine have been received from probation and ten by letter, this quarter.

E. O. T.

NEW HAMPSHIRE CONFERENCE

Concord District

Personals.— Rev. C. H. Chase, one of the honored superannuates of our Conference, now residing in Chicago with his daughter, has been visiting friends in our bounds. He was present a little while at the Weirs camp-meeting. For a man beyond fourscore he is well preserved.

The many friends of Rev. C. M. Howard will be glad to know that since resigning his charge he has been improving. Though weak and not able to endure much fatigue, he is very hopeful of complete recovery. He will reside in Littleton.

Rev. L. R. Danforth has been very sick since the Groveton camp-meeting — threatened with typhoid fever. At this writing (Sept. 17) he is a little improved, but not able to sit up beyond a few minutes. We hope by the time this reaches the reader's eye he will be about again.

Rev. W. C. Bartlett, who has been out of health for a couple of years past, seems to be on the improving list. For a number of weeks he has been steadily gaining. All his friends trust it will continue.

The church and people of Bethlehem have been greatly pleased to hear Dr. Olin A. Curtis, Dr. C. J. North, and Dr. John Rhey Thompson on three Sabbaths this summer. Great congregations have been in attendance.

Rev. Thomas Whiteside and Rev. W. J. Atkinson have taken a vacation trip on their wheels, going to Chicopee, Mass. Mr. Whiteside was absent two Sabbaths.

Rev. J. Roy Dinsmore and wife have been taking a vacation, visiting friends in Philadelphia and Washington, D. C.

The presiding elder and wife have spent a couple of days at Hanover and Lebanon.

Woodsville.— Everything is moving well here. The Ladies' Aid Society is planning to finish two third-story rooms in the parsonage and put in a furnace and bath-room. The people are very happy with the pastor, Rev. G. N. Dorr, and his wife. One of the vice-presidents of the League has been with the First New Hampshire at Chickamauga and returned very much broken in health. He is only a shadow of his former self, but is gaining under the health-giving atmosphere of his New Hampshire home.

Swiftwater and *Benton.*— Both these charges are delighted with the preaching and pastoral services of Rev. E. C. Clough, and the pastor and his family are equally pleased at the treatment they receive from the people. Congregations are excellent, and they are looking for salvation.

North Haverhill.— Curtains have been down and doors locked at the parsonage for several weeks, while the pastor, Rev. J. R. Dinsmore, and wife have been "doing" some of the great cities. He has his eyes open and will have some things to tell when he returns. During his absence the people planned to shingle the parsonage. The presiding elder found a good congregation on a rainy Sunday to preach to.

Lyman.— Rev. J. D. Le Gro was the presiding elder for this people on Sunday afternoon, Sept. 18. With a very neat church, if the people would wake up to their privilege and duty, they could double their congregation and do service for the Lord.

Landaff.— Rev. J. B. Aldrich has seen the first half of his fifth year of service on this charge. He is busily at work to help the Lord's cause here.

Lisbon.— The pastor, Rev. J. D. Le Gro, has moved into new quarters on the hill. It is a very neat and comfortable home. The old parsonage has been rented at a larger figure than the pastor was paying. They hope some day to have a new parsonage.

Zion's Herald ought to appeal to every New England Methodist as emphatically *our paper.* We wish it might be put into every family of our church on Concord District. Now is the chance to get it fifteen months for the price of twelve. Let every pastor seek to put this medium of intelligence into all his homes. Begin now a thorough canvass of your charge. Sit down and reason with your people about it.

B.

Manchester District

Nashua, Arlington St., had a good day, Sept. 18. Pastor Garland received 12 persons into full connection, ten being baptized by Rev. G. W. Buzzell, whose residence at 57 Newbury St., within the bounds of this charge, makes him a member of this quarterly conference. The people are now taking hold heartily in the new church enterprise, striving to make a church home for the Sunday-school of one hundred scholars and congregation of one hundred and fifty people in this steadily growing section of the city.

Salem, Pleasant St.— Mr. J. Milton Tenney, of Methuen, Mass., has presented a pipe organ to this society, in memory of his parents, John F. and Hannah Tenney, who were residents of Salem and members of the church. It is a very superior instrument, and is valued at more than $2,000. A beautiful and ample recess has been built in the rear of the pulpit. A new altar rail and other improvements have been added. An organ concert was given on Saturday afternoon, Sept. 17, and the church could not contain the people who desired to attend. The presentation speech was made, in behalf of Mr. Tenney, by his son-in-law, Rev. Mr. McDonald, of New York city. The pastor, Rev. S. E. Quimby, responded with an appropriate address, accepting the organ in behalf of the church and offering a dedicatory prayer. Seven candidates were recently received into full connection. The social meetings are well attended, and the outlook is encouraging.

SIRRON.

VERMONT CONFERENCE

St. Albans District

Waitsfield.— Monday evening, Sept. 12, the pastor, Rev. W. F. Miller, gave an illustrated lecture, assisted by several of his people. It proved a successful entertainment, both numerically and financially.

Waterbury.— After an absence of several weeks, spent in Rhode Island, Pastor Willman occupied his pulpit, Sunday, Sept. 11. He was refreshed by his sojourn by the sea.

Johnson.— Rev. R. F. Lowe and wife spent several weeks in Maine, visiting old friends and relatives, this month. The church, Sunday, Sept. 11, on account of his absence, was closed.

Preachers' Meeting.— The Preachers' Meeting held its second session at Grand Isle, Sept. 13 and 14. A good number of the preachers on the district were in attendance, and the program prepared by the committee was carried out with one or two exceptions. There will be only one more meeting of the Association this Conference year, and invitations were received from Waterville, West Enosburgh and Waitsfield, which were referred to a committee. Rev. C. W. Ross, the pastor in charge of Grand Isle, with the hearty cooperation of his good people, secured royal entertainment for all that came. The pastor and wife were tireless in caring for the comforts of the guests. All agreed that it was one of the best and most successful of meetings.

Zion's Herald.— May God's richest blessings rest on the dear old HERALD! Old, did I say? Yes, in years; but as young as ever, if not more so, in everything else; improved in brain and body, notwithstanding it has been seventy-five years at hard work to please and edify the thousands of readers of its weekly columns. At seventy-five it appears in the bloom of youth. May its old age be glorious! The grand work done in years gone by is but a promise of the future. It is but just and right that it should celebrate its 75th anniversary. For the past twenty years we have known and taken it. This is the only medium through which we can receive the general news of the church. No man or woman is, or can be, a well-informed member of the church who does not read it. A minister who wants a good, strong membership cannot do better than to have the HERALD circulated among them. It will stimulate them to giving of their means to support the church at home and abroad. It makes good, loyal

Recognized as a Specific

Nasal Catarrh quickly yields to treatment by Ely's Cream Balm, which is agreeably aromatic. It is received through the nostrils, cleanses and heals the whole surface over which it diffuses itself. Our plan is to give every one a chance to try the merit of Cream Balm for the cure of Catarrh, Hay Fever and Cold in the Head, by mailing for 10 cents a trial size to test its curative powers. We mail the 50 cent size also and the druggist keeps it. Test it and you are sure to continue the treatment. Relief is immediate and a cure follows. Ely Brrothers, 56 Warren St., New York.

A remedy for Nasal Catarrh which is drying or exciting to the diseased membrane should not be used.

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.—He Gives Expression to His Thanks.

Elder Joel H. Austin is well known as a preacher, and he is also a registered attorney before every claim department of the Government, and has been more or less engaged in the prosecution of pension claims. He speaks as follows:

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. I had no faith in a permanent cure, but up to this time since taking Hood's Sarsaparilla there has been no return of the disease, and I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

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CURES WHERE ALL ELSE FAILS. Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.
CONSUMPTION

Methodist Episcopalians. The offer of the publisher to send the paper from now to January, 1900, for the price of one subscription, ought to bring 5,000 new subscribers. Brothers of St. Albans District, the HERALD is *our paper*, and we ought to allow no competitor or rival to interfere with its circulation. Tell the people about the offer of the publisher. Order free sample copies. Show them the paper. Let them see what they are getting for less than *four cents a week*. Ask them to subscribe. A copy of ZION'S HERALD in every home, be our motto! It will prove a paying investment. Shall we try it? Brothers, give me your hand and say, Amen.

CREAMER.

Montpelier District

Proctorsville. — Great improvements have been wrought on the parsonage. A spacious front veranda has been added, new large-light windows have been put in throughout, and the whole exterior has been painted. Much of the labor was wrought by Pastor Roberts' own hands, and a part of the money was furnished by the Ladies' Aid Society. Judge Barrett, long the leading layman in this church, has, after months of intense suffering, passed to rest. A man of genuine probity, inflexible justice, great kindness, unusual liberality, and loyal devotion to the church, his services have been of untold value to the cause in the past, and his memory remains as a precious legacy.

Ludlow. — The Sunday-evening congregations continue to steadily gain, and those of the morning more than hold their own. Pastor Badger has nearly enough pledged for repainting the entire church property. An Anti-Saloon League has been formed in town as the result of an address given by Rev. Dr. Jackson of Ohio at a union meeting in our church here. The pastor and people are planning for revival meetings in the near future.

Quechee. — Pastor Hough is holding a series of revival meetings, assisted by other preachers.

South Londonderry. — Repairs on the church edifice will begin soon. The foundations will be relaid and the grounds regraded; the outside of the building will be repainted by the Epworth League. Pastor Evans and Rev. W. A. Bryant are on the committee of repairs.

Personal. — Rev. G. H. Sisson, formerly pastor at SouthLondonderry and Ludlow but now residing in New Hampshire, has been ill. He has a multitude of friends in his old fields of labor.

Brownsville. — Rev. H. G. McGlauflin, our standard-bearer here, has fully recovered his health and is working away with all of his old-time energy. As a consequence, everything is humming.

The Herald Canvass. — Let the pastors *constantly* bear in mind their obligation to ZION'S HERALD, the only organ of New England Methodism. They can largely increase the list if they only will. *Some* pastors always get several new subscribers wherever they may be; others seldom secure a name. Brethren, where there is a will there is a way. The seventy-five years of noble history of this paper ought to inspire every preacher to do his utmost to double the subscription list on his charge. In no other way can he better serve his church and the common cause.

RETLAW.

EAST MAINE CONFERENCE

Rockland District

Zion's Herald. — The anniversary issue was hailed with delight. "Seventy-five years young!" We consider the HERALD an ever-increasing power for good in New England Methodism. We are not only well pleased with the paper as a whole, but are proud of *our* (East Maine) Chaplain Tribou in the Outlook. The pastors are pushing the canvass for subscribers, and are anxious for the time when there will be a "church paper in every Methodist home."

Missions. — Many of our preachers are alert to the "signs of the times," and have already preached special missionary sermons. With many new "open doors," and a new spirit among the people, no pastor should fail to secure a large offering for the missionary cause. Even unconverted men speak of the "missionary aspects of the late war." The church enters a new era for the spread of the Gospel.

W. W. O.

Wait for the best. $5 00 for a trip to Albany, via Boston & Albany Railroad, down the Hudson to New York; Fall River Line to Boston. Starts Oct. 4th.

N. E. SOUTHERN CONFERENCE

Norwich District

Most of the pastors are back from vacation and busily at work. In many charges the past season has been more than usually marked by absence of the people from home and interruption of the routine of parish work. The home-coming should have special recognition and be used in such a manner as to bring the working forces together for aggressive action as soon as possible. The camp-meeting revealed a deep spirit of earnestness for advanced spiritual work on the district. Little emphasis was placed on peculiarities of phraseology, but much was made of genuine, honest devotion to God. Holiness that makes a person attractive and good, is in demand. The preachers, as a body, are united in striving more and more for its attainment and pressing it upon the people.

A revival of interest in religious reading will greatly aid in the work. After the Bible, the church paper should be read by our people. The canvass for ZION'S HERALD has begun in earnest. In many places the pastor has taken the paper into the pulpit and shown it to the congregation, explained its merits and value, and pressed its claims. Specimen copies have been distributed and the canvass followed up by personal work during pastoral visitation from house to house. No deep revival of religion need be looked for until our people — at least the official membership — subscribe for, and read, their church paper. This is not piety, but is a sure index of it. Its lack shows indifference toward the church and God's service. Every pastor should push the canvass because of the spiritual results to be obtained. Financial and literary results are valuable, but are secondary. Lift the church paper, and the prayer-meeting, class-meeting, and all services, the benevolent collections and current expenses, will be lifted. People interested in the paper get alive in the work of Christ.

Rev. O. E. Thayer writes from East Woodstock, Conn., Sept. 23: "A slight error in the excellent item about Crystal Lake Methodism in the HERALD of Sept. 14 needs correcting in view of future reference. The beginning of Methodism at what was then Square Pond, instead of being in 1792, was surely as early as 1790, for Rev. Nathaniel B. Mills was preacher in charge that year. The original house of worship was erected in the year 1792."

Personals. — Rev. J. S. Wadsworth, of South Manchester, with his wife, is on a vacation trip to their home in Illinois.

Rumor is current that Rev. John L. Pitner, pastor of Trinity Church, Norwich, is to transfer to Southern California and his place to be filled by a brother from that Conference.

Rev. Merrick Ransom has been confined to his bed for over a week, but is slowly recovering.

The Republican Convention held at New

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Haven, Sept. 14, placed in nomination for attorney general of the State Hon. Charles Phelps, of Rockville, who is now Secretary of State. He is the son of the late Rev. J. C. Phelps, for many years a member of this Conference, and but recently deceased. Hon. J. R. Buck, a member of our church in East Glastonbury, was also presented to the convention for the office, and polled a highly complimentary vote, Mr. Phelps winning the nomination by a small margin. Either man would fill the office with eminent ability.

Ministerial Association.—The autumn meeting of the Ministerial Association is to be held with the church at Stafford Springs. During the same week the District League will meet at South Manchester. Y.

Providence District

Pawtucket, First Church.—A large number of the members of the Epworth League connected with this church enjoyed a trolley ride to Arlington on the evening of Sept. 21. On the return trip a visit was made to the Deaconess Home on Harrison Street, Providence. Each one in the party left some gift which will be of use to the inmates or in the work connected with the Home. The committee in charge of the affair consisted of Miss Lucy McLane, Miss Emily Wilson, and Thomas Chandler.

Providence, Washington Park Church.—The pastor, Rev. F. L. Streeter, is preaching a series of Sunday evening sermons on sociological subjects, as, for example, "Enough for All; or the Gospel of Economy," "Equality of Opportunity," "The Coming Kingdom," etc. He proposes a vigorous effort to secure relief from the present indebtedness. All departments of the work are organized to secure the best possible results. The Mercy and Help department of the League, according to the last report, has paid out $3.50 for fruit and clothing, made 39 calls, paid 9 visits to benevolent institutions, distributed 2 baskets of fruit, 10 bundles of papers, and 12 bouquets. Quite a large number of new books have been added to the Sunday-school library.

Providence, Swedish Church.—Under the leadership of Rev. Charles F. Thornblad, the pastor, this society has bought a new property—or, rather, they have bought the Friendship St. Baptist Church property, recently vacated by the congregation, a new edifice elsewhere having been erected. The Swedish people have long been placed at a disadvantage owing to the location of their church. When it was originally secured it was situated about half way between two large parts of its constituency. Now that one of these has joined the other part at South Providence, the edifice is no longer in the midst of the parish, and so this opportunity which they have seized brings the church again among the people. They have let the old buildings and anticipate selling them at such a price as will place the new property under a mortgage not greater than the old bore. This means that the Swedish congregation has already raised considerable money and placed it on the new church. Great confidence is expressed in high official quarters that this people will be able to meet all the liabilities incurred.

Providence, Asbury Church.—The Ladies' Aid gave an outing at the Miner Farm just outside the city limits on Wednesday, afternoon and evening, Sept. 14, and about seventy members and friends availed themselves of the privilege and had an enjoyable time. Mrs. Phillips, the president, and her efficient aids, together with the large-hearted generosity of their hosts, Mr. and Mrs. Miner, left nothing to be desired in the way of comfort, amusement or sociability.

East Weymouth.—The Epworth League entertained the first quarterly meeting of the Old Colony Circuit League, Monday evening, Sept. 12. A large number was present, and the program proved to be both enjoyable and highly spiritual. Miss Whipps of Boston read several selections, and Rev. Charles Tilton of Dorchester delivered an address on "The Ideal Character." Adjourning to the lecture-room, the Leagues held a short business session at which the following officers were elected: President, Rev. C. H. Williams, South Braintree; secretary, Miss Nella R. Hayden, East Weymouth; treasurer, Miss Ada Beamish, Rockland; executive committee, Rev. Joseph Cooper, Scituate, Mr. Souther, Hingham, Mr. Frank Rea, East Weymouth (Porter Church), Miss Gertrude Gardner, West Hanover, Miss L. M. Clark, Weymouth. Following the business session refreshments were served and a social hour enjoyed.

Epworth League.—At no distant date Rev. Dr. S. Parkes Cadman will give his lecture on "The Puritan in England and America," before the Providence Circuit.

Personal.—Rev. G. W. Anderson has had a full summer, preaching in several churches in Providence and vicinity and in Hillsboro, N. H., Mrs. Anderson's old home. He was pastor there in '66-'67, when a senior in the School of Theology. There were in the audience this summer only six that attended thirty-two years ago.

Portsmouth.—The pastor, Rev. W. H. Butler, has planned a series of short talks on "The Bible, the Book of God," and "The World, the Field of God." The series of topics is published on a neat card, and the scheme is certainly a happy thought. The pastor gives one of the addresses on the first and third Sundays in each month from July to March.

Foxboro.—The president of this Epworth League, George M. Barron, is editor of the *Foxboro Reporter, Walpole Star,* and *Medfield News.*

Phenix.—Rev. C. H. Smith, the district missionary secretary, reports: "We hope to hold six or eight sub-district rallies during the month of October" outside of Providence. The meeting of the Missionary Committee in the city of Providence will probably arouse a great interest in missions.

Mansfield, Emmanuel Church.—The pastor, Rev. E. F. Studley, has secured seven maps published by our Missionary Society, and the Epworth League has purchased the Students' Missionary Campaign library of sixteen volumes for the instruction of its members. The pastor is using Drummond's "Natural Law in the Spiritual World" in the prayer-meetings. His idea is suggested by the topics used, as: "Biogenesis, or Conversion," "Degeneration, or Backsliding," etc.

Providence, St. Paul's Church.—The Epworth League has planned a trolley car ride to Taunton

[Continued on Page 1252.]

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RED RIVER VALLEY, NORTH DAKOTA.
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Write for descriptive applications.
I will buy or collect mortgages negotiated by Companies now out of business.
References furnished from among my clients in YOUR State.
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EPWORTH
ORGANS & PIANOS
For Homes and Churches. No Agents. Shipped direct at factory prices. SENT ON TRIAL—no money wanted until instrument arrives in good order and is found as represented
Catalogue Free if you mention name and address of your Pastor as reference.
Williams Organ & Piano Co., Methodist Book Concern Bldg., 57 Washington St., Chicago.

FEMALE WEAKNESS
Female Complaints Drag Women Down
There is Not The Slightest Need for Women to Suffer
There is a Wonderful Cure if Women Will Only Use It

Female complaints are the bane of women's lives. Female weakness—the pain, the ache, the discomfort of it! The sleepless nights, with tired wakings, the aching head and back, the nervous, weary and dragged out feeling; the depression of mind and discouragement of heart, the utter misery of it! And then the disagreeable local symptoms which become more aggravating day by day.

But there is a cure and that cure is Dr. Greene's Nervura blood and nerve remedy. It is the greatest blessing to suffering women in existence. It replaces weakness with strength, suffering with happiness, prostration and discouragement with renewed energy, ambition, zest and enjoyment of life. How happy the woman who thus, by the use of Dr. Greene's Nervura, is able to again take her place in society or resume her interests in home and family.

Mrs. Amos V. Dell, 235 Hancock Ave., Jersey City Heights, N. J., says:—

"I suffered from complete prostration and exhaustion of the nerves and physical system. I had womb disease terribly, and leucorrhœa so bad that I could hardly walk. I was tired and weak all the time, and hardly cared whether I lived or died. I took Dr. Greene's Nervura blood and nerve remedy, and now feel as if I had a new lease of life. I no longer have that tired feeling, the leucorrhœa has stopped, and I do my work without getting tired. This wonderful medicine has

done me more good than anything else I have ever taken. Why, I had only taken one dose on going to bed and in the morning I woke up feeling like another woman; it seemed strange for me to know what it was to get up without feeling tired. I feel that I cannot praise Dr. Greene's Nervura blood and nerve remedy enough!"

Try this wonderful restorer of vitality and strength to women, Dr. Greene's Nervura blood and nerve remedy, and take it now, for now you need it most.

Dr. Greene, 34 Temple Place, Boston, Mass., the successful physician in curing nervous and chronic diseases, can be consulted free personally or by letter.

The Conferences

[Continued from page 1251.]

for the evening of Sept. 28, and about sixty members and their friends have agreed to go. The Central Church League of Taunton has been requested to furnish hot coffee, and the party will carry a basket lunch. A joyous time is anticipated.

Providence Ministers' Meeting. — The first meeting after vacation was held Monday, Sept. 12, and there was a large attendance of the ministers. Items of business connected with the entertainment of the General Missionary Committee meeting, to be held in Providence this fall, were transacted. A committee of the Methodist Social Union secured the passage of a resolution whereby the pastors in the city and its vicinity were urged to secure an increase in their respective churches of members for the Union. The report was made that 150 more members are desired, which would make a total of 350. On this basis the annual dues will be placed at $3 per year. The order of the day discussed was "Vacation Experiences." At the regular weekly meeting held in Mathewson St. Church, Sept. 19, a paper was read by Rev. J. H. Nutting, chaplain of the Rhode Island State Institutions at Cranston, on "Jesus Christ, the Man and the Teacher." It is expected that Rev. Dr. Kendig will speak at the meeting of Oct. 3.

Zion's Herald. — This item is written in order to enlist the good offices of all the present subscribers to the HERALD on this district. Will you, whether pastor or member of the church, speak at once in the meetings of the church in the interest of the HERALD and urge some of your friends to take this valuable paper? Will you also kindly send the name of any person who shows an interest in the paper and seems likely to become a subscriber, to A. S. Weed, publisher of ZION'S HERALD, 36 Bromfield St., Boston? It is reported that one pastor on this district has already doubled his list and has hardly begun the canvass.

KARL.

NEW ENGLAND CONFERENCE

Boston Preachers' Meeting. — Monday, Sept. 25, the order of the day was a report concerning the recent Boston Common Sunday afternoon services. Drs. Perrin, Pickles, and Bates made stirring addresses. The following is the program for the Mondays in October: Oct. 3, Rev. Peter MacQueen, of West Somerville, "Experiences as a War Correspondent in Cuba and Porto Rico." Oct. 10, Autumnal Outing for preachers, their families and friends, at Forest Grove, on the Charles River, near Waltham. Oct. 17, "Ought we to Take the Philippines?" (Disputants announced later.) Oct. 24, Dr. James Mudge lectures on Browning. Oct. 31, executive session for Methodist ministers only.

South District

Webster. — Through the courtesy of Mr. Spaulding, of Webster, the attendants on the Worcester Preachers' Meeting, which met there, Monday, Sept. 19, were given a delightful sail on the lake of the long name in the afternoon — Lake Chaubunagungamaug.

Holliston. — Matters in this old church are going well. During the August vacation the people united with the Baptist Church in pleasant services, the pastors taking turns in supplying. Rev. H. B. Swartz, the pastor, spent his vacation in Ocean Grove, attending the Summer School of Theology. Sunday, Sept. 11, Rev. J. H. Stubbs, of Washington Street Church, Newburyport, preached in exchange with Mr. Swartz. U.

Worcester, Grace. — The crowning event of the last week was the reception given to the pastor, Rev. W. J. Thompson, and his bride, on the 22d. By an unusual coincidence that date is the birthday of both the pastor and his wife. Naturally, the good people of the church realized their opportunity and made their appreciation evident in the presentation of a loving cup. As good prohibitionists, one might wonder what the preacher and his helpmate will do with it. Of course it will be ornamental and a pleasant reminder of their return from abroad and the entering upon a new line of living; but useful, never. Assisting in the reception were P. F. White, C. H. Carpenter, George W. Hastings, C. W. Delano, and W. C. Healey. The newly-wedded people may reasonably feel that they are among warm-hearted friends. At the annual meeting of the Home Missionary Society, at the residence of Mrs. F. H. Tainter, Mrs. Charles H. Carpenter was elected president, and Mrs. Abbie S. Whitcomb, secretary.

Trinity. — Josiah Judd is to be president of the League for the coming year, and W. M. Corey, secretary. It is announced that Rev. Dr. J. Boyd Brady is to be the special guest at the next meeting of the Social Union, to be held here the 3d of October. Bishop Mallalieu is also expected here soon to confer with certain clergymen on the subject of missions.

Laurel St. — Rev. H. H. Paine conformed to the long-established custom of this church in preaching an autumnal sermon to the elderly people of his congregation and vicinity. This was on the 18th, and a goodly number of aged people of both sexes were present to listen to his interesting discourse on the text: "At eventime it shall be light."

Webster Square. — As usual, activity reigns here. The League recently gave a successful public meeting. The new president is Miss Etta Rawlings, the secretary, Miss Ruth B. Fay.

Coral St. — Nothing drags under the leadership of Rev. G. E. Sanderson. He has provided for an illustrated lecture on the U. S. Navy by Rev. J. H. Matthews. For the League W. B. Taylor will preside during the coming season, and E. P. Balcom will be secretary.

Tatnuck. — Not satisfied with his late tent meeting in Leicester, Rev. Alonzo Sanderson has been conducting very successful tent services in this suburb of Worcester. Do not be surprised to learn that Brother Sanderson has organized a new church here, and that not so very far away. He will make it go if anybody can. In this present work he has been ably seconded by the local clergy and by Rev. J. W. Burns, of Philadelphia. Presiding Elder Mansfield has also preached. There is a widespread interest in this work.

QUIS.

North District

Cambridge, Epworth Church. — The pastor, Rev. W. N. Mason, signalized his return from his vacation by preaching a forceful and interesting sermon on "Pressing Forward." He prefaced it with a most careful and earnest appeal to the people in the interest of ZION'S HERALD. Few places present such a paralysis of spiritual work in all the churches during the summer season as Cambridge. Now that the summer is over, much activity is anticipated.

East District

Newburyport, Washington St. — At the last communion service, Sept. 4, 4 persons were received from probation. Sept. 11, Rev. H. B. Swartz, of Holliston, a former pastor of this church, preached morning and evening, and on the following Tuesday evening gave a fine illustrated lecture on his travels in Japan. Mr. Swartz's sermons and lecture were greatly appreciated by his former parishioners and friends. Sept. 15, the Epworth League of this church entertained the Mallalieu Circuit. Rev. M. B. Pratt, pastor of the Boston St. Church, Lynn, gave a stirring patriotic lecture on "Abraham Lincoln: His Life and Times." Rev. J. H. Stubbs is pastor.

St. Paul's Church, Lynn. — Fifty members of this church, under the direction of their pastor, Rev. T. C. Watkins, D. D., last week made a thorough and systematic canvass of the entire eastern section of the city, making a careful record of where each person attends church and where each child attends Sunday-school. They also have a record of those who do not attend any church or Sunday-school. Dr. Watkins has begun a faithful canvass for ZION'S HERALD, and has already secured eleven new subscribers.

U.

West District

DEAR BRETHREN: Some of our number are reporting new subscribers to ZION'S HERALD. It is a healthful sign. We can have Methodists without our church paper, but we cannot have intelligent Methodists on West District. No matter how small his estimate, no preacher can afford to do without it. This is also true of our members. It is worth many times its cost, and is well-nigh indispensable. The preacher who gets a large list of subscribers will get himself a new sensation and do incalculable good. Push it for half its worth, and its circulation will be doubled.

J. O. KNOWLES.

Charlemont. — Mrs. Emily A. Murdie passed from labor to reward, Sept. 16. Mrs. Murdie was a faithful and devoted member of the Methodist Church in Charlemont. Her husband is an old soldier and an official member of the church. He has the sympathy of the church and community.

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Make your plans for a trip to New York, via Albany and Hudson River, Oct. 4, returning via Fall River Line. Only $5 00. Buy your ticket at 366 Washington Street.

If you are going to New York on a short business trip, why not wait for the excursion announced by Boston & Albany for Tuesday, Oct. 4. The fare is only $5.00 for the round trip and you can have two full days in New York.

In opening a volume of the early files of ZION'S HERALD, we discovered between the leaves, on a 6 x 10 flyer, the "Order of Exercises at the Dedication of the Methodist Episcopal Church in Bennet Street Church, Boston, September 18, 1828." Three anthems are printed, one hymn of seven stanzas "written for the occasion," and the following assignments: "Reading the Scriptures, by Rev. Mr. Wiley. Prayer by Rev. E. Mudge. Sermon by Rev. Mr. Martindale. Prayer by Rev. Mr. Wilson." It is noticeable that neither the initial letter of the Christian name nor the name itself is given except in the case of Rev. E. Mudge.

The New York Excursion announced by the Boston & Albany for Oct. 4th is the best for the money ever planned.

The Boston & Albany R. R. announces its annual New York excursion for Tuesday, Oct. 4th. This is undoubtedly the finest trip of the season. The route is Boston to Albany over the Berkshire Hills, glorious in their autumnal foliage. Either the night line steamer, "Adirondack" or day line steamer, "New York" from Albany to New York. You can come home from New York Wednesday evening, Oct. 5th, via Fall River Line, or remain over until Thursday evening. The fare is only $5 00.

"A new delight for childhood."

PINOCCHIO'S ADVENTURES IN WONDERLAND

Just issued by the publishers of "EDITHA'S BURGLAR," of which over 150,000 have been sold.

Mr. HEZEKIAH BUTTERWORTH, who writes the introduction to "Pinocchio's Adventures," says: —

"It has the originality of 'Alice in Wonderland' and the curious fascination of a street 'Punch and Judy' show. The book is one to make a child think and live, and to laugh and be true; it stands alone; it is something new in literature of the imagination for children."

Fancy gilt binding (similar to "Editha's Burglar") 212 pages, illustrated, price **25c.** Postage 5c. Extra.

Jordan, Marsh & Co.

Dr. Strong's Sanitarium

Saratoga Springs, N. Y.

For health or recreation. The appointments of a first class Hotel. Elevator, bells, steam, sun-parlor, and promenade on the roof. Suites with Baths, Massage, Electricity, all baths and health appliances. Turkish, Russian and Natural Sulphur Water baths. The Nauheim Treatment. Adirondack Air, SARATOGA waters. Bicycle paths, Tournaments, Entertainments, etc. Send for illustrated circular.

Austria (Hungary)

The Magyars of Asiatic origin, conquerors in the 9th century, are today the dominating race in Hungary, consequently the Magyar is the official language. The Mongolian origin of the people is shown in their love for quick, passionate dancing, the accompaniment to which is familiar to most music-loving people. It is further shown in their fondness for bright colors and rich embroidery.

In another column is pictured a country tailor of the district of Heyduke as he sits at a Singer Sewing Machine applying heavy, bright colored braid to the gala costume of a Magyar peasant.

The Fourteenth Annual Autumnal Excursion to New York via the Fitchburg Railroad, Hudson River, and Fall River Line, is scheduled for October 6th. Rate only $5.00.

October 6th is the date of the Fitchburg Railroad New York Autumnal Excursion via the Hudson River. Rate only $5 00 as heretofore.

CHURCH REGISTER

HERALD CALENDAR

Providence Dist. Pr. Mtg. at Stoughton, Oct. 17, 18

NOTICE. — Boston University Observatory will be open to the friends of the college, from 7.30 to 9, on the third Monday evening of each month from November to May inclusive.

NOTICE. — The Evangelistic Association of New England has arranged with Rev. Smith Baker, D. D., to conduct their Bible class for the study of the International Sunday-school lessons. The class will meet in the vestry of the Park St. Congregational Church on Saturday afternoon, Oct. 1, at 3 15 o'clock. All persons cordially invited.

REDEDICATION. — The remodeled Park Avenue Church at West Somerville will be dedicated Sunday afternoon, Oct. 2, at 2 30: Sermon by Bishop Mallalieu. Love-feast in the morning, and sermon by Rev. J. W. Hamilton, D. D., in the evening. Former pastors and friends cordially invited. There will be a week and two Sundays of services, with sermons by distinguished preachers. Banquet, Monday evening, Oct. 3. Get off electrics at Davis Square. G. BEEKMAN.

THE ITINERANTS' INSTITUTE OF THE EAST MAINE CONFERENCE will hold its mid-year meeting for examinations and lectures at Camden, Nov. 7-9. One of the lectures offered to the members of the Institute will be Bishop Fowler's great lecture, "Abraham Lincoln." Let all members of the different classes plan to attend, and all examiners who have work for the first half.

H. E. Foss, President.
D. S. Dow, Secretary.

B. Y. W. C. A. — Regular meeting of Boston Young Women's Christian Association will be held Monday, Oct. 3, at 11 a. m., in Berkeley St. building.

I. B. PRATT.

GOOD READING. — A responsible party who wishes to do good proposes to send to four needy ministers in the country a copy of the *Epworth Herald*; to six more a copy of the *Christian Herald*, or *Christian Advocate*, or ZION'S HERALD; to five needy country Sunday-schools a supply of books and papers; to the best country day-school scholar of highest percentage in his or her studies in a sparsely-settled section: First prize, a set of books of some standard author, or miscellaneous, worth $3, second prize, a year's subscription for the *Youth's Companion*; third prize, a bound volume of *Harper's Young People*; a volume of *Harper's Young People* to the day-school in rural district which would accept it for use in the same; to six persons between fifteen and twenty years of age in some country town who would join a correspondence school in Spanish or short hand, free tuition. Address Rev. Geo. Whitaker, 260 Cambridge St, East Cambridge, Mass.

October 4th is the date for the new York Excursion, via Albany and Hudson River, returning Fall River Line.

October 4th is the date for the Boston & Albany excursion to New York via Albany and Hudson River, returning via Fall River Line. Only $5.00.

MARRIAGES

ELLIS — BOSCHAN — In Waterville, Me., Sept. 7, by Rev. Geo. D. Lindsay, Charles Richardson Ellis, of Canton, Me., and Alice Boschan, of Waterville.

GOODE — HODNETT — In Waterville, Me., by the same, Sept 7, Robert Goode and Alice Hodnett, both of Vassalboro, Me.

WENTWORTH — TUPPER — In Waterville, Me., by the same, Sept. 7, Mark E. Wentworth, of Rome, Me., and Mertie L. Tupper, of Waterville.

GETCHELL — COLLINS — In Waterville, Me., by the same, Sept. 11, Harry R. Getchell and Rose Collins, both of Waterville.

W. F. M. S. — The twenty-ninth anniversary of the New England Branch will be held at St. Albans, Vt., Oct. 11 to 14. Six missionaries are to be present, including Mrs. S. L. Baldwin, Misses Sites, Glover, Paine, Nichols and Harvey. There will be an opening rally on Tuesday evening, with an address by Mrs. Baldwin. The executive committee will meet at 2 p. m., Tuesday afternoon. See special railroad notice for rates, etc. Entertainment will be provided for all members of the executive board, delegates and missionaries. It is very important that application for entertainment should be made at once to Miss Mary A. Pomeroy, 43 High St., St. Albans, Vt. A. W. PHINNEY, Rec. Sec.

NEW ENGLAND BRANCH W. F. M. S. — R. R. NOTICE. — Arrangements have been made for one and one-third fare for round trip to annual meeting at St. Albans, Vt., Oct. 11-14, on certificate plan. Persons paying full fare one way will ask the ticket agent for certificate, which will be exchanged at St. Albans for one-third fare to return. No reduced rates without certificate. Tickets good for going Oct. 8, 10 and 11; returning, Oct. 14, 15 and 17. No stop-over allowed. Certificates must be signed on Wednesday.

The fare from Boston and vicinity will be $8 95 for round trip.

W. H. M. S. — The seventeenth annual meeting of the New England Conference Woman's Home Missionary Society will be held in Malden M. E. Church, Wednesday and Thursday, Oct. 5 and 6. Opening session Wednesday at 2 p m. Reports from the various districts and several departments of work will be given, and addresses by Prof. Harriette J. Cooke and Mrs. A. C. Clark. Evening session at 7.30, with address by Mrs. T. J. Everett, president of the New England Southern W. H. M. S. Executive session begins at 9 30 a. m., Thursday; reports, election of officers, and other business. Thursday afternoon, addresses by Mrs. C. H. Gallagher and Miss Marion Newell.

One delegate is allowed for every twenty members in an auxiliary. Visitors welcome to all the sessions. Tea served Wednesday and lunch Thursday at 15 cents a plate. Entertainment provided for all ladies finding it inconvenient to return to their homes Wednesday night. Trains leave Union Station for Malden on Western Div. B. & M. road at 8 50, 9 25, 10 25, 11.10 a m.; 1 40, 2 30, 3.58 p. m. Electrics leave Scollay Square Subway Station.

SARAH WYMAN FLOYD,
Conf. Cor. Sec.

Money Letters from Aug. 15 to Sept. 19.

J B Alden, D Allison, N W Ayer & Co, J C Ayer Co, Attleboro Y M C A, Mrs W R Antholne, J Armstrong, H E Allen, A H Andrews, E V Allen, A W C Anderson, J W Adams. Mrs E S Baker, G T Ball, Mrs B F Bartlett, H D Bourne, W J H Balcom, H G Butler, C L Bare, J B Bachelier, Mrs C B Balcomb, J C Bean, W J Baker, Mrs E M Bartlett, H J Bickford, W S Bovard. Mrs C P Church, H Coffin, J G Cary, S M Carpenter, J Cairns. W E Douglass, C E De La Mater, Mrs J W Doane, Mrs W C Davis, R Day, H B Dunbar, J M Dame, A E Duston, L H Dorchester, G F Durgin. Mrs H N Eaton, G C Emery, E A Eva s, A R Elliott, East Greenwich Seminary, Eaton & Mains C B Frost, M L Fiske, Mrs W B Flagg, Mrs E A Flanders. W A Guernsey, Mrs L A Grey, Mrs L Gay, Mrs A H Gay, F Grovenor. W A Hudson, W H Hunter, S Biggins, W J Heath, H C Holmes, W D Hardy, F H Hall, H L Hamilton, Mrs M Hanson, C I Hood & Co, Mrs W H Hosmer, J C Hammond, S M Heywood, G W Hunt, R Hoskins, L B Hastings. W James, M H Jewett, G L Jamieson, I T Johnson. A H Keeler, S C Keeler, F H Knight, G W King. W A Loyne, Lord & Thomas, D R Lowell, Mrs T H Lord, Mrs W Lovell, R S Leard, A A Lewis, C A Littlefield, J G Leathers, G R Locke. C McDonald & Co, a Morse, A R Meservy, W E Morse, C H Merrill, C H Meneely, J A Morelen, J Madely, C D Munson, Mrs L J Milliken, G S Moody, Mrs C H Merrill, J Moore. C H Nodine, Mrs H M Newman, D C Newcomb, O C B Nason. R S Peale & Co, C C Phillips, Mrs W B Page, Mrs E A Purington, J Pierce, C A Plumer, J W Penney. Mrs T S Rich, Mrs C L Rice, S F Rowland, L O Richardson, Mrs A M Rollins, Rockland Y M C A, H E Robinson, B T Russell, I F Row. G N Simpson, E T Sampson, Sanborn & Pye, Mrs M S Shedd. W H Starr. C H B Seliger, Mrs L Stevens, E Smith, G W Simonson, F W Sheild, E K Smith. H P Sanborn, F L Sylvester, L H Shaw. L S Taylor, J W Thompson & Co, W Tweedie, E H Tunnicliffe, C E Trowbridge, R P Tilman, F C Taylor. Mrs C A Waldo, R H Walker, Mrs M L Warren, Wm Wood, A B Wood. J H Wood, A Woodard, J P Wragg, S H Wall. S O Young.

ANNIVERSARY OFFER

In connection with the celebration of

Its Past 75 Years,

and to mark the beginning of a

Larger Future,

ZION'S HERALD

will be sent to new subscribers from date to

January 1, 1900,

for

$2.50,

the price of one year's subscription.

It is the aim of ZION'S HERALD to be an exponent of Methodism at its best — earnest, critical, progressive, and adapted to all the needs of an increasing constituency.

The HERALD should be the best ally of the preacher, and the moral and intellectual inspiration of the home.

By charter obligation, the income from the magnificent property on Bromfield St., Boston, and all the profits from the publication of the HERALD, inure to the benefit of the worn-out preachers and their families.

Every new subscriber to the HERALD becomes a contributor to the support and comfort of these revered beneficiaries.

These great facts bring the HERALD into a relation to its constituency in New England that no other paper sustains. The subscribers are practically the proprietors of the HERALD; they should therefore support their own.

ZION'S HERALD should hold the ground in New England Methodism against all competitors. The Wesleyan Association is the grandest beneficence in the denomination. The trustees are distinguished laymen, who guard the interests of the Association and ZION'S HERALD with most able and jealous care.

Let every minister and every reader unite in this anniversary year to increase the usefulness of

ZION'S HERALD.

The observance of the following points will greatly facilitate the canvass: —

1. Make the announcement of the fall offer to new subscribers to your congregation at once. Talk much about it in all the services of your church and during pastoral calls.

2. State that new subscribers can go on the list at once and receive the paper until Jan. 1, 1900, for $2.50, and that they can hand the amount to you at any time before the next session of your Conference.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

All business letters should be addressed to the Publisher.

Plan for a trip to New York, Tuesday, Oct. 4th. The round trip fare is only $5 00 and you can have two full days in New York. You can do lots of business or have considerable pleasure in that time. The Boston & Albany announces such a trip.

OBITUARIES

I feel the unutterable longing,
Thy hunger of the heart is mine;
I reach and grasp for hands in darkness,
My ear grows sharp for voice or sign.

O friend, no proof beyond this yearning,
This outstretch of our hearts, we need;
God will not mock the hope He giveth,
No love He prompts shall vainly plead.

Then let us stretch our hands in darkness,
And call our loved ones o'er and o'er;
Some day their arms shall close about us,
And the old voices speak once more.

—*John Greenleaf Whittier.*

Hastings. — Somewhere amid the hills of New England Mary Hastings was born in the year 1833. Her father, grandfather and great-grandfather were Methodist preachers, and her brother, Rev. H. L. Hastings, is a preacher and a well-known publisher of religious literature in Boston.

Miss Hastings was converted at the tender age of eleven years, and early she consecrated her life to the service of Christ. She was educated at Wilbraham. She was a classmate of the lamented wife of President Warren, with whom she enjoyed a life-long friendship, which the passing years seemed only to intensify. Whenever the writer returned from a trip to the United States, Miss Hastings' first question invariably was: "Did you see Mrs. Warren?" When the sad news of the translation of this elect lady reached Mexico a few years ago, Miss Hastings immediately decided that her magnificent new school-house then being constructed should be known as the "Mrs. Warren Memorial Building." A large picture of Mrs. Warren adorned the mantel in Miss Hastings' study for several years, and the Mexican school-girls listened, over and over again, to their profit, to the story of that devoted life. Thus this rare spirit, years since translated to the Paradise of God, influenced those whom she never would see until they should meet before the Throne.

Soon after graduation Miss Hastings went West and became preceptress at Appleton. Thence, if we are not mistaken, she went South, and taught a while. In 1873 the Woman's Foreign Missionary Society, still in its infancy, had already established work-centres in India and in China. Through the action of the Parent Board, this Society found itself looking into the wide open doors of Italy, Japan and Mexico. A very special call was made for Mexico. Miss Susan M. Warner (now Mrs. Densmore, of Red Wing, Minnesota) and Miss Mary Hastings responded to the call, and were accepted. Miss Hastings had even then devoted twenty years to teaching. Many a Christian woman would have thought her share of such work done, but not so with this zealous Christian. Her whole life had been consecrated to this work; unhesitatingly and with renewed energy she went forth to a new and untried field of labor.

These two devoted women reached Mexico City in February, 1874. Miss Warner was appointed to open the work in Pachuca, while Miss Hastings assumed charge of the little school established some months before in the City of Mexico. By mutual consent, early in 1875, the superintendent of the mission arranged for a change between the ladies. On reaching Pachuca Miss Hastings found awaiting her an interesting school of some thirty children, largely of English families. Up to the time of her death, last month, she remained faithful at her post. Ever-increasing success crowned her efforts, and after a period of nearly twenty-five years of uninterrupted service, she had the great satisfaction, during the first term of this year, of matriculating 420 girls in her school. It is the largest Protestant school in the Republic of Mexico. During her incumbency she must have had under her training not less than two thousand girls. Some who attended her school in the early years are now mothers, and they gladly committed to her charge their little ones. Thus this faithful teacher has had her hand for good on two generations in the city of Pachuca, and they will ever gratefully remember her devotion, while many of them will endeavor to imitate her Christian virtues. Her extended period of service is a most wholesome example to young people contemplating missionary labors. Hers was no romantic consecration to the Master's service. Nor did she merely wish to obtain "a few years of experience abroad." Her consecration was unreserved. Life and health permitting, she looked forward to long service in Mexico; notwithstanding twenty years of teaching before she reached this field, she confidently hoped to round out a full quarter of a century in Christ's service in Mexico. She lacked but six months of that time when the great Teacher and Master of us all said: "It is enough."

Oftentimes Miss Hastings stood her ground amid dangers and difficulties

"True as the needle to the pole,
Or as the dial to the sun."

In 1875 and 1876 Mexico was disturbed by revolution. Pachuca was besieged several times. The mission-house stands within easy range of shot and shell from the surrounding hills. On one occasion, when the writer was present, he saw the bullets falling thick and fast, for a couple of hours, on the roof and into the court-yard of Miss Hastings' residence. But through it all, as well as among similar experiences, this good woman was calm and serene. At such moments she was wont to resort to the quiet of her own room, and meditate on the 91st Psalm. She had learned to dwell "in the secret place of the Most High," and therefore she did "abide under the shadow of the Almighty." This was at all times her favorite Psalm. Hence, little wonder that, upon the occasion of our first visit to her sick chamber, upon asking what selection she would like to hear, she immediately replied: "The ninety-first Psalm."

Many of us, for two years past, had been concerned about her health. The officers of the Woman's Foreign Missionary Society had been informed of this solicitude, and in consequence months ago they had sent Miss Hastings permission to return to the United States for a much-needed rest. Members of her own family repeatedly wrote urging her to return. Workers in this field pressed the matter upon her attention. She would at times seem to yield, and then her work, with all its precious interests, would fill her with solicitude, and she would say: "I think I can stay till next year, or at least a few months longer." Doubtless she had something of a desire to round out a quarter of a century of service here. But in addition she was governed by a deep-seated and conscientious sense of duty.

It is said that, at a critical moment during the battle of Waterloo, when momentous issues depended on the stability of the men, messenger after messenger brought impassioned appeals to the Duke of Wellington, that unless a division of the British army at a certain point was withdrawn or greatly reinforced, it would fall a prey to the superior strength of the enemy. To each messenger Wellington simply replied: "Stand firm!" At last an officer remonstrated: "But, Sire, we shall perish." The great chieftain again replied: "Stand firm!" As the officer turned and galloped back to his post, he called out: "You'll find us there!" And so it was; "every man of the doomed brigade fell bravely fighting at his post." Miss Hastings fell at the post of duty. Perhaps nine out of every ten, in her position and under similar circumstances, would have retired months ago. But she seemed to hear the great Captain say: "Stand firm!" At least she so did, until she challenged the admiration of all in the field, and perchance that of angels in heaven.

Her last illness was brief, lasting only about ten days. Only those who visited her sick chamber can fully understand what those days meant. Nothing disturbed her peace. Only twice, and then but for brief moments, did she give any attention to matters of this life. Otherwise her waking hours were given to religious conversation and to listening to or repeating Scripture and Christian hymns. On one occasion, when talking to her of the prospect of heaven, she broke out into a hearty shout of "Glory to God!" From duty she passed to reward, August 15, 1898. Her glorious gain is our loss.

Thousands of eyes moistened, and many hearts saddened, the day we laid her body to rest at the very gate of the city where for so many years she had toiled for Christ and for His poor. Those poor literally covered her grave with flowers, and turned homeward with a sense of personal bereavement. But again they may find their beloved teacher and friend. Her teachings and her example will lead them to the Gate of the Beautiful City. As hundreds of them pass up yonder, to cast their crowns at the feet of her Master and their Master, no one will be more rejoiced to see them than Mary Hastings.

Mexico City. JOHN W. BUTLER.

Thurston. — Miss Mary L. Thurston, daughter of Parker H. and Louisa M. Thurston, died at her home in Newport, R. I., Aug. 7, 1898.

At the early age of thirteen she became a member of the First Methodist Episcopal Church, Newport, and has been identified with almost all departments of work in this church. As Sunday-school teacher, class-leader, and first vice-president of the Epworth League, she was an earnest and efficient worker. She served one year, also, as first vice-president of the Providence District Epworth League. She was active in the Woman's Home Missionary Society, and deeply interested in the cause of temperance. Connected with the local and State branches of the Woman's Christian Temperance Union, she made many public addresses here and elsewhere in the State. She was graduated at the Rogers' High School of Newport, and for fifteen years taught here in the public schools. She heroically finished her work, running to the end of the last school year under the trial of failing health.

Her interest to alleviate suffering and to elevate the degraded reminds us of a great work to be accomplished at our doors. Her willing spirit to serve and the great variety of work in which she engaged so faithfully, impress us anew that our powers are God's gifts to be returned with increase. The influence of her strong convictions, of her

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are the seat or the starting point of many maladies, all of them serious, all more or less painful, and all of them tending, unless cured, to a fatal end. No organs of the body are more delicate or more sensitive than the kidneys. When symptoms of disease appear in them not a moment is to be lost if health is to be restored. The best way to treat the kidneys is through the blood, cleansing it from the poisonous matter which is usually at the bottom of kidney complaints. For this purpose there is no remedy equal to

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Christian faith in meeting trials and sufferings, and of her exemplary life, still abides with us. Her life, though comparatively brief — thirty-six years — was so full of Christian activities that she might well say, "I have finished the work Thou gavest me to do." J. H. ALLEN

Ray. — Mrs. Elizabeth Ray was born in Kirby, Vermont, Jan. 2, 1816, and died in Port Angeles, Washington, Aug. 27, 1898.

She was married to Rev. P. P. Ray, of the Vermont Conference, May 25, 1845. Her maiden name was Jenkins. She was a direct descendant of Thomas Rowell, who came to this country from England and settled in Salisbury, Mass. In 1873 she went with her husband to Iowa, and in 1885 they removed to Minnesota, where Mr. Ray died in 1890. Since his death she has resided with her now bereaved only daughter, Mrs. A. C. Cook, with whose family she removed from Minnesota to Port Angeles nearly three years ago.

Mrs. Ray had been a consistent member of the Methodist Episcopal Church for sixty years, lacking only two months. She was a helpful wife, and a loving and devoted mother. Her love for the Bible and for her Saviour and His cause was abounding. The hearts that have been encouraged and inspired by her devoted life are many. She, being dead, yet speaketh. She was a devoted reader of ZION'S HERALD and the *Christian Advocate*, the weekly visits of which have been uninterrupted for many years.

The funeral services were held at the home of her daughter, conducted by the writer, after which her remains were laid to rest in Ocean View Cemetery to await the resurrection of the just. W. H. MOCK.

Baldwin. — Calvin S. Baldwin died in Fairlee, Vt., Aug. 16, 1898, and on the following Thursday, after services at the home, devoted friends bore the body to its burial in the village cemetery. The earthly pilgrimage thus ended began in Norwich, Vt., Jan. 15, 1826.

Mr. Baldwin was the youngest of four children, the son of good parents accustomed to daily toil. The memory of a mother's example and counsel was an abiding inspiration in the life of her youngest child. His opportunities for schooling were restricted by the necessity of helping to provide for the household, as was so often the case in those days, and while yet but a lad in his teens he began to depend upon his own resources for livelihood. There were short periods of schooling in the winter, followed by long periods of work for low wages.

After eleven years of this kind of life a happy change was inaugurated on Christmas day, 1852, when Sylvia Eastman became his wife. In loving companionship they journeyed together to the day when he went on before, to be lost from her sight a little while. The first year after their marriage they lived in Fairlee. Two years in Chelsea and two in Corinth followed, and then they returned to Fairlee, where the home in which they have since lived was bought thirty years ago. In this home, between the bold cliff and the peaceful Connecticut, two hearts whose union was a perpetual joy have been blessed, and have made themselves in many modest ways a blessing to others.

For two years Mr. Baldwin's failing health has foreshadowed the inevitable separation, but he did not entirely give up the labors of a busy life until about five weeks before the end. Then with patience and Christian resignation he endured severe suffering until release came.

In a series of union meetings held at Fairlee about thirty-five years ago the husband and wife together sought and found the new life in Christ, and thereupon united with the Methodist Episcopal Church, to continue in its fellowship and labor for its prosperity through these years. His course as a man and a Christian was undemonstrative, but straight. He was a kind and helpful neighbor, a generous friend, and an upright citizen, always careful to promise no more than he could perform, scrupulous to keep his word in both letter and spirit, and reliable throughout the entire sphere of his relations to others. He aspired to nothing higher than humble faithfulness over a few things, and, although he never boasted of having attained to so much as that, he did so live that the time of his departure found him willing to go and render his account. He died in faith. T. P. F.

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NEWS OF THE WEEK

Wednesday, September 21

— The American flag hoisted in Havana.

— Queen Wilhelmina opens the Netherlands Congress.

— The Union Elevator burned in Toledo; ten lives lost.

— A starlike condensation discovered in the nebula of Andromeda by Astronomer Seraphin of Pulkova, Russia.

— The evacuation of Porto Rico begun.

— General Lawton reports nearly 1,200 men sick at Santiago, more than half with fever.

Thursday, September 22

— Convict mutiny at Cayenne, French Guiana; guards murdered and arms seized.

— Ex-Governor Woodbury, of Vermont, to serve on the War Department Investigating Commission.

— Col. Picquart, who figured in the Dreyfus matter, to be prosecuted.

— A conference of the Powers proposed to take measures for the suppression of anarchism.

— Floods in Spain cause extensive loss of life and property.

— About 6,000 troops to be sent to Manila under command of General Miller, and 400 sailors.

— Japan approves of the Czar's disarmament proposals.

— The monument to Champlain unveiled in Quebec.

Friday, September 23

— One hundred of the 432 patients in the hospital at Camp Wikoff expected to die.

— A report that the Emperor of China has resigned his power to the Empress Dowager, who is controlled by Li Hung Chang.

— Admiral Cervera, now in Madrid, declares that his warships were not destroyed in battle, but lost by fire.

— Yellow fever quarantines established by Texas and Mississippi against Louisiana.

— A torpedo boat built in Germany for China makes 40.8 miles an hour.

— The American liners "St. Paul," "St. Louis," "Paris," and "New York," late of the auxiliary service, being rapidly refitted as passenger ships.

Saturday, September 24

— The remains of Columbus to be removed from Havana to Spain.

— The Philippine insurgents appeal to this country to recognize the independence of the islands.

— Thirty thousand people homeless in Barbados alone by the recent hurricane; many hundred deaths reported.

— A storm in the Baltic; 120 fishermen lose their lives.

— A report that Argentina and Chile have agreed to arbitrate their boundary dispute.

— Gen. Calixto Garcia, the Cuban leader, welcomed by our army leaders in Santiago.

— About 500 applications already filed in the Pension Office for claims growing out of the war with Spain.

— A husband of one of the passengers lost on "La Bourgogne" sues the company for $30,000 damages.

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Monday, September 26

— The *Arena*, a free-silver magazine published in this city, suspends publication.

— The eruption of Vesuvius increasing in violence.

— Great Britain, France, Russia and Italy reach an agreement for the pacification of Crete.

— Demand to be made by our Military Commission in Cuba that evacuation begin by Oct. 15.

— The British occupy Fashoda; the French commander refuses to retire.

— Reported death of the Emperor of China.

— The "Maria Teresa" floated and towed to Guantanamo.

— The steamer "Comal," with provisions for suffering Cubans, to be permitted to land her supplies at Matanzas free of customs duty.

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A. S. WEED.

There have been a large number of persons who have taken their vacations the past summer in short trips. A fitting wind-up for this season will be to take the excursion announced by the Boston & Albany R. R. for Tuesday, Oct. 4th. The trip embraces Springfield, Pittsfield and Albany, a ride on the famous Hudson River either by day or night boat to New York and home Fall River Line. The cost is $5.00. A. S. Hanson, G. P. A., Boston, will send circulars on application.

The welcome announcement is out that the Boston & Albany will run their annual autumnal excursion to New York on Tuesday, Oct. 4th, 1898, via Springfield, Pittsfield, over the Berkshire Hills, which are now resplendent in their autumnal foliage, to Albany, thence via the Hudson River, famous for the beauty of its scenery, especially the Palisades, excellent views of which may be had from the day boat. Or if one wishes they may go down the river by night on the magnificent and palatial steamer, "Adirondack," a marvel of marine architecture. Home via the Fall River Line. The fare is only $5 00.

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